FEBRUARY 1804.

ART. XIX. *Lectures on the Goſpel of St. Matthew, delivered in the Pariſh Church of St. James, Weſtminſter, in the Years* 1798, 1799, 1800, *and* 1801. *By the Right Reverend Beilby Porteus, D. D. Biſhop of London.* In 2 vols. pp. 740. Sixth Edition. price 13*s.* Cadell and Davies. 1803.

IT is highly creditable to the preſent age that theſe volumes, ſo important to the happineſs of man, both as it reſpects this world and a future, ſhould have met with ſo large and rapid a circulation in the courſe of two years. If diſſipation, avarice, and ſenſuality, be too much the characteriſtics of our own times, there certainly are a multitude of honourable exceptions to the general rule. The crowded audiences which attended at the delivery of theſe Lectures, and which conſiſted very much of the higher claſſes of ſociety, muſt have afforded the Biſhop of London high ſatisfaction; and the aſſurances which he received of the ſucceſs with which his labours were crowned, would abundantly remunerate him for the exertions which theſe weekly diſcourſes neceſſarily demanded. The eagerneſs with which they have been, and ſtill are, ſought by perſons of almoſt all ranks, proves, we truſt, moſt indiſputably, that infidelity, and a contempt of the Scriptures, are not ſo prevalent as his Lordſhip ſeems, in his preface, to dread. Our own opinion, formed from no very inconſiderable obſervation, is, that the diſregard and inattention ſhewn to the ſerious and intereſting concerns of futurity are not the effects of ſettled unbelief, but that they ariſe, among the higher and middling claſſes of ſociety, from a too great eagerneſs after the pleaſures, or the wealth, of the world; and among thoſe in the lower walks of life, perhaps from that ignorance which, we hope, is gradually diminiſhing, and which will diminiſh in proportion as Sunday ſchools, and other inſtitutions of the ſame kind, are foſtered by public benevolence.

We are not ignorant of the pains taken ſome ten years ſince to circulate a work to which his Lordſhip alludes in a note to his firſt Lecture; yet we believe the perſons engaged in ſo deſperate an undertaking were few in number, poſſeſſing

inferior talents, and whoſe influence could not have extended ſufficiently to excite juſt cauſe of alarm. The anſwers to that work were numerous, many of them proceeded from writers of the firſt talents, from men who had admirers among all ranks of the people, and whoſe animadverſions will live in honour and eſteem long after the cauſe of them is buried in oblivion.

In the beginning, and till the middle of the laſt century, Infidelity ranked among her advocates men of conſiderable genius and learning. The evidences of revealed religion were fully diſcuſſed, and Chriſtianity felt herſelf more firmly eſtabliſhed by the attacks of her opponents. The work to which the Biſhop of London refers with indignation, has long ſince ceaſed to engage any ſhare of public attention; it was the production of a man ignorant of the language in which the Scriptures were written, unacquainted with what had before been advanced on the ſubject, and who had nothing to recommend him to public notice but boldneſs of aſſertion, and a popular mode of addreſs. For a ſhort time the young and thoughtleſs were captivated by, what appeared to them, the novelty of his ſtatement; they were ready to forſake the precepts of early inſtruction, and to commit themſelves to the mazes of Scepticiſm; but it may be hoped that very few ultimately abandoned their religion, and, with that, their higheſt expectations, at the enticements of Ignorance and Folly. It became, however, the duty of the miniſters of the Goſpel ſteadily to oppoſe any and every attempt made to ſubvert the Chriſtian Faith; and it is with high ſatisfaction that, among others, we can reckon upon the elaborate and excellent Defences of the Miracles and Doctrines in the Old and New Teſtaments, publiſhed by Dr. Paley and Mr. Maltby. Theſe ſtand unanſwered, and, as far as we can judge, they muſt remain unanſwerable. The work before us, though of a different nature, was directed to the ſame end, and the effect produced by it was probably increaſed by the mode in which it was brought before the public.

The two volumes contain twenty-four Lectures, which were delivered on the Fridays in Lent during the years mentioned in the title. They are properly Expoſitions, or Commentaries, on the moſt remarkable, and moſt important paſſages of St. Matthew's Goſpel: the firſt, however, is conſidered by his Lordſhip as introductory to the reſt, and contains a compendious, but very intereſting, view of the principal contents of thoſe writings that go under the general name of the Holy Scriptures. Conſidering them as a collection, it is unqueſtionably true that no one book, in any language, can in any degree be

be compared with the Bible for antiquity, authority, importance, dignity, and variety. Having finished the Historical Sketch, the worthy Prelate unfolds his plan, the objects of which are, 1, To explain and illustrate difficult and obscure Passages of Scripture: 2, To point out the fundamental Principles and Doctrines of Christianity: 3, To review the internal Evidences of the Christian Religion: and, 4, To apply practically the Precepts of the Gospel upon the Conscience and Heart.

The Second Lecture is an Exposition of the first and second Chapters of Matthew: in the course of this our author compares the events recorded by the Evangelist with the various ancient predictions in the Old Testament which have been generally admitted as referrible to the Messiah. He also points out, with minute accuracy, the several circumstances which are conformable to the manners, the customs, the prevailing opinions of those times, and which therefore concur to prove that the sacred historians lived at the period, and in the countries, in which they are supposed to have written the Gospels, and were evidently acquainted with every thing which they relate; an argument of no small importance in confirmation of the truth and credibility of the Sacred History.

In the Third Lecture is a full and interesting account of John the Baptist, collected from the four Evangelists. He is described as the precursor of our Lord, to prepare the way for him, and to *make his paths straight*, concerning which our author says:

"This is a plain allusion to the custom that prevailed in Eastern countries, of sending messengers and pioneers to make the ways level and straight before kings and princes, and other great men, when they passed through the country with large retinues, and with great pomp and magnificence. They literally lowered mountains, they raised valleys, they cut down woods, they removed all obstacles, they cleared away all roughnesses and inequalities; and made every thing smooth and plain and commodious for the great personage whom they preceded.

"In the same manner was John the Baptist, in a spiritual sense, to go before the Lord, before the Saviour of the world, to prepare his way, to make his paths straight, to remove out of the minds of men every thing that opposed itself to the admission of divine truth, all prejudice, blindness, pride, obstinacy, self-conceit, vanity and vain philosophy; but, above all, to subdue and regulate those depraved affections, appetites, passions, and inveterate habits of wickedness, which are the grand obstacles to conversion and the reception of the word of God."

The Fourth Lecture contains an elaborate Vindication of the literal Interpretation of Chriſt's Temptation in the Wilderneſs. His Lordſhip does not conceal that ſeveral among the ancient and modern commentators have conſidered this temptation not as a real tranſaction, but as a viſion; and he acknowledges that this opinion is ſupported by many ſpecious arguments, and ſeems to remove ſome conſiderable difficulties. And we are glad that he has thus candidly referred to theſe writers, becauſe the minds of different perſons will ever be affected and convinced by different arguments; and if the principles of ſcepticiſm be ſo prevalent as he ſuppoſes, it is right to eſtabliſh the truth of the Goſpel hiſtory upon the broadeſt grounds, and to avail ourſelves of every method to ſilence the objections of the diſputant, and remove the doubts of thoſe who may be ſincerely ſeeking the truth.

The Biſhop of London, however, adheres to the literal interpretation, becauſe, 1, He conceives we ought never to depart from the plain and obvious meaning without abſolute neceſſity: 2, There is no intimation that it is a viſion: 3, It does not appear that Chriſt ever dreamed dreams, or ſaw viſions, like the prophets of the Old and the apoſtles of the New Teſtament: and, 4, Becauſe it was probable that there ſhould be a real and perſonal conflict between Chriſt and Satan when the former was entering on his public miniſtry.

"But whatever," ſays he, "we may decide on this point, the nature and magnitude of the temptation are evident. It is no leſs than an offer of kingdoms, with all their glory; all the honours, power, rank, wealth, grandeur, and magnificence, that this world has to give. But all theſe put together could not, for one moment, ſhake the firm mind of our Divine Maſter, or ſeduce him from the duty he owed to God. He rejected with abhorrence the impious propoſition made to him, and anſwered with a proper indignation, in the words of Scripture, "Get thee hence, Satan; for it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve."

From the whole ſcene our author infers, that the beſt of men may fall into temptation, and may hope for divine aſſiſtance to extricate them from danger; that, under ſuch circumſtances, it is their duty not to parley or reaſon with, but inſtantly repel the tempter with firmneſs and vigour, and to take the conſolation of having uſed their utmoſt efforts in reſiſting the evil;—and, laſtly, in the allurements preſented to Chriſt, his followers ſee but too faithful a picture of thoſe which they may expect in their progreſs through life.

"Our Lord's temptations were, as we have ſeen, ſenſual gratifications, incitements to vanity and oſtentation, and the charms of wealth,

wealth, power, rank, and splendour. All these will, in the different stages of our existence, successively rise up to seduce us, to oppose our progress to heaven, and bring us into captivity to sin and misery. Pleasure, interest, business, honour, glory, fame, all the follies and all the corruptions of the world, will each in their turn assault our feeble nature; and through these we must manfully fight our way to the great end we have in view."

Hence the animated exhortation with which the Christian preacher concludes this discourse:

"Set yourselves, then, without delay, to acquire an early habit of strict self-government, and an early intercourse with your heavenly Protector and Comforter. Let it be your first care to establish the sovereignty of reason, and the empire of grace over your soul, and you will soon find it no difficulty to repel the most powerful temptations. 'Watch ye, stand fast in the faith; quit yourselves like men; be strong;' be resolute, be patient; look frequently up to the prize that is set before you, lest you be weary and faint in your minds. Consider that every pleasure you sacrifice to your duty here will be placed to your credit, and increase your happiness hereafter. The conflict with your passions will grow less irksome every day. A few years (with some of you perhaps a very few) will put an entire end to it, and you will then, to your unspeakable comfort, be enabled to cry out with St. Paul, 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day."

In the Fifth Lecture we have an account of the opening of our Lord's ministry, the choice of his disciples, and the beginning of his miracles, as given in the latter part of the fourth chapter of Matthew. In the course of it the author compares the pretensions of Christ to those of Mahomet, and the rapid progress of the religion of the former, with the few converts made by the latter in the space of nine years. In defence of the miraculous powers of Christ we are told that the facts are recorded by all the Evangelists, and by contemporary historians who were adversaries to the cause; that it is impossible to account for the establishment and success of his religion without admitting the miracles ascribed to him, which were not wrought in the midst of friends only, but among most determined enemies; that these miracles were productive of important and lasting consequences, such as the institution of baptism, and the sacrament of the Lord's Supper, and the appropriation of the first day of the week to sacred purposes; and in the belief of these the first converts were led to forsake every thing, and to endure every thing, in the expectation of the rewards held out by Him who wrought them.

The Sermon on the Mount, contained in the fifth and two following chapters of St. Matthew's Gospel, is well illustrated,

and the precepts contained in it are explained and enforced in the Sixth and Seventh Lectures. The Commentary given by our author on the Lord's Prayer will be perused with pleasure by every reader; it is concise, but satisfactory; every clause is illustrated in a brief and forcible manner, capable of leaving such impressions on the mind as will readily occur whenever that admirable form of words passes through our lips.

In the Eighth Lecture we have first an account of the miraculous cure of the leper; from which our author observes that the leprosy, which was once common in Europe, is a disorder of the most malignant and disgusting nature, and that those who were infected with it were separated from all human society and confined to Lazarettos, and of these there have been as many as nine thousand, at one time, in this quarter of the globe. For the last two hundred years it has vanished from Europe, though it exists in the East, whence it had its origin. By the Jews it was considered as a disease sent by God, and to be cured only by his interposition: there could not, therefore, says the Bishop of London, be a stronger proof of our Saviour's divine power than his curing this loathsome disease with a touch and a few words, and those words the most sublime and dignified that can be imagined: I WILL, BE THOU CLEAN.

The next miracle to which we are referred is that wrought upon the Centurion's servant: from this, and the high character given to the centurion by the Evangelists, our author draws several important inferences. The humanity and charity of the centurion are exemplified in the solicitude which he showed for his servant's welfare, and this is the more honourable in him, because the servants of the Romans in general experienced a very different treatment:

"These servants were almost all of them slaves, and were too commonly treated with extreme rigour and cruelty. They were often strained to labour beyond their strength, were confined to loathsome dungeons, were loaded with chains, were scourged and tortured without reason, were deserted in sickness and old age, and put to death for trivial faults and slight suspicions, and sometimes out of mere wantonness and cruelty, without any reason at all. Such barbarity as this, which was at that time by no means uncommon, which indeed has in a greater or less degree universally prevailed in every country where slavery has been established, and which shows in the strongest light the danger of trusting absolute power of any kind, political or personal, in the hands of such a creature as man; this barbarity, I say, forms a most striking contrast to the kindness and compassion of the centurion, who, though he had so much power over his slaves, and so many instances of its severest exertion before his eyes, yet made use of it, as we here see, not for their oppression and destruction, but their happiness, comfort, and preservation."

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The next virtues which are noticed, as prominent in the centurion's character, are his piety and generoſity to the Jews, whom he eſteemed, and for whom he had built a ſynagogue. From which the worthy prelate takes occaſion to notice the ſcarcity of churches in this country, and recommends the immediate interference of parliament, to remedy the inconvenience by inſtantly voting a ſum of money for the building of new churches, as was the caſe in the reign of queen Anne. We think as highly as his Lordſhip can think of the importance of public worſhip, but we have nevertheleſs great heſitation in acceding to his propoſal in this particular. Small as the number of churches may be, in compariſon of the population, yet but few even of theſe are crowded: in general there is room, and to ſpare, for thoſe who would reſort to them; and till public worſhip be brought more into faſhion by the higher orders of ſociety, there does not appear to us any ſubſtantial need of erecting new churches. It is notorious that at the afternoon ſervices there are ſcarcely at any pariſh church in the metropolis twenty perſons, and yet the time of divine ſervice interferes with the dining hours of very few in proportion to the maſs of the people. The ſcanty attendance given to the public duties of religion may and muſt be regretted by every conſcientious clergyman, but the building of any number of churches, in our opinion, is not likely to remedy the evil.

The humility and faith of the centurion are held up by our author as deſerving the attention, and the imitation of the Chriſtian; and, in the laſt place, his character as a ſoldier, from which it is inferred that there is no mode of life, no employment or profeſſion, which may not be made conſiſtent with a ſincere belief in the Goſpel, and with the practice of every duty that we owe to our Maker, our Redeemer, our fellow creatures, and ourſelves. But, independently of this illuſtrious character, there are ſeveral other centurions of whom honourable mention is made in the New Teſtament, than whom none are ſpoken of in terms of higher reſpect and approbation. Such was the caſe of him who attended upon our Lord in his laſt agonies: it was a centurion that ſaved the life of St. Paul at the iſland of Melita; and it was a centurion to whom, by divine appointment, St. Peter was ſent: hence our author infers,

"That when we obſerve men bred up in arms repeatedly ſpoken of in Scripture in ſuch ſtrong terms of commendation as thoſe we have mentioned, we are authorized to conclude that the profeſſion they are engaged in is not, as a miſtaken ſect of Chriſtians amongſt us profeſs to think, an unlawful one." On the contrary, it ſeems to

be ſtudiouſly placed by the ſacred writers in a favourable and an honourable light; and in this light it always has been, and always ought to be, conſidered. He who undertakes an occupation of great toil and great danger for the purpoſe of ſerving, defending, and protecting his country, is a moſt valuable and reſpectable member of ſociety; and if he conducts himſelf with valour, fidelity, and humanity, and amidſt the horrors of war cultivates the gentle manners of peace, and the virtues of a devout and holy life, he moſt amply deſerves, and will aſſuredly receive, the eſteem and admiration, and the applauſe of his grateful country, and, what is of ſtill greater importance, the approbation of his God."

We have cheerfully tranſcribed this paſſage, becauſe we doubt not it is fully deſcriptive of a number of characters who have lately aſſumed the military habit and profeſſion, who to an ardent love of their country unite a ſincere attachment to the principles of pure religion, and who, if called into action, will exhibit the courage and fortitude which are animated in the perſuaſion, that their lives are under the protection of Him whoſe knowledge and power extend to the moſt minute as well as to the moſt important concerns of creation. And in connection with this thought we may quote a paſſage from the Ninth Lecture, which ſhows that the conſolatory doctrine of a Providence is to be learnt only from revelation;

"Here then is one of thoſe many inſtances in which we can have no certainty, no ſolid ground for the ſole of our foot to ſtand upon, but in the Goſpel of Chriſt. Our reaſon, though ſent out ever ſo often in ſearch of a reſting place, returns to us, like Noah's dove, when the waters covered the earth, without any token of comfort. It is Scripture only, which, in this important point, can give reſt unto our ſouls: there we are aſſured that every individual being, even the leaſt and moſt contemptible, even the ſparrow that is ſold for leſs than a farthing, is under the eye of the Almighty; that ſo far from man being too inconſiderable for the notice of his Maker, the minuteſt parts of his body, the very hairs of his head are all numbered. Theſe very ſtrong inſtances are plainly choſen on purpoſe to quiet all our fears, and to baniſh from our minds every idea of our being too ſmall and inſignificant for the care and protection of the Almighty."

In the Tenth Lecture, beſides ſome good remarks on the obſervance of the Lord's day, as appropriated to a ſtate of reſt, the Biſhop enters at large into the ſubject of the demoniacs. In this reſpect, as when he inveſtigated the temptation of Chriſt, his Lordſhip defends the literal interpretation of the Scriptures. He aſſumes it as a truth, evident from many paſſages of holy writ, that at the time when our Saviour promulged his religion, there was a calamity incident to the human race, of which, at preſent we know nothing, and that

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is, the poſſeſſion of their bodies by evil ſpirits or devils, which occaſioned great torments to the unhappy ſufferers, and often deprived them both of ſight and hearing. Such poſſeſſions have long ſince ceaſed, and the worthy prelate, admits, as he did in a former caſe, that theſe have appeared to ſeveral learned men ſo incredible, that they have been led to deny that they ever exiſted, and to maintain that they were only diſeaſes of a violent and terrifying nature, attended with convulſive or epileptic fits, and that when our Lord pretended to caſt out devils, he in fact only cured the diſorder with which the patient was afflicted.

This opinion, his Lordſhip obſerves, is ſupported by great names; but however great and reſpectable they may be, to him it appears utterly indefenſible. And in proof of his own theory, he appeals to the language uſed by Chriſt; and to the teſtimony of Joſephus, and other hiſtorians of that period.

We may now refer to the Twelfth Lecture, among many others, as containing ſome admirable reflections on practical piety. Indeed on ſubjects of this kind his Lordſhip is always truly eloquent. His arguments carry conviction to the mind; his inferences are undeniable, and we may hope that few perſons can carefully peruſe theſe Lectures without becoming better members of ſociety, and more fitted for thoſe ſcenes of happineſs to which Chriſtianity points as the conſummation of all things. At the cloſe of this diſcourſe, we are urged to be temperate, modeſt, decorous, and diſcreet, in the *paſſion week*. And what his Lordſhip ſays with regard to this week, he undoubtedly means to extend to the whole of life; for as Chriſtians we are exhorted to exemplary and *uniform* moral conduct, and He who beſt knew what was in man, has in no caſe appropriated particular ſeaſons for particular duties, but has given general rules, which are binding at all times, and on all occaſions.

We ſhall now paſs on to the Second Volume, and from this we ſhall ſelect only a few of the Lectures, of which, to give an account. The firſt in this volume, and the fourteenth in order, contains a hiſtory of Herod and Herodias, with a narrative of the death of John the Baptiſt, taken from the xivth chapter of St. Matthew's Goſpel. The Biſhop's remarks and obſervations on this narrative, which he has ſtated in a forcible manner, are deſerving ſerious attention. He has drawn the picture of modern vices with a maſterly hand, and he has ſhewn the dreadful conſequences reſulting from the indulgence of revenge and laſcivious paſſions. What he has ſaid on the raſh promiſe made by Herod, and of the effect of criminal

minal attachments, cannot be abridged without weakening the effect which his own words are calculated to produce:

"The monarch made a rash promise to Salome, and confirmed that promise by an oath, that he would give her whatsoever she should ask: and when, to his infinite astonishment and grief, she demanded the life of the man whom he wished to save, instead of retreating by the only way he had left, that of retracting a promise which it was madness to make, and the extremity of wickedness to perform, he was induced by a false point of honour (as worthless men frequently are) to commit an atrocious murder rather than violate a rash oath; an oath which could never make that right which was before intrinsically wrong, which could never bind him to any thing in itself unlawful, much less to the most unlawful of all things, the destruction of an innocent and virtuous man."

The first moral lesson which the Bishop draws from this historical fact is,

"That in the conduct of life there is nothing more to be dreaded and avoided, nothing more dangerous to our peace, to our comfort, to our character, to our welfare here and hereafter, than a criminal attachment to an abandoned and unprincipled woman, more particularly in the early period of life. It has been the source of more misery, and, besides all the guilt which naturally belongs to it, has led to the commission of more and greater crimes than perhaps any other single cause that can be named. We have seen into what a gulph of sin and suffering it plunged the wretched Herod: he began with adultery, and he ended with murder, and with the total ruin of himself, his kingdom, and all the vile partners of his guilt. The same has happened in a thousand other instances; and there are, I am persuaded, few persons here present, of any age or experience in the world, who cannot recollect numbers, both of individuals and of families, whose peace, tranquillity, comfort, characters, and fortunes, have been completely destroyed by illicit and licentious connections of this sort. Nor is this the worst. The present effects of these vices, dreadful as they sometimes are, cannot be compared with the misery which they are preparing for us hereafter. The Scriptures every where rank these vices in the number of those presumptuous sins which, in a future life, will experience the severest marks of Divine displeasure. The world, indeed, treats them with more indulgence. They are excused and palliated, and even defended, on the ground of human frailty, of natural constitution, of strong passions, and invincible temptations; and they are generally considered and represented in various popular performances (especially in those imported from foreign countries) as associated with many amiable virtues, with goodness of heart, with high principles of honour, with benevolence, compassion, humanity, and generosity. But whatever gentle names may be given to sensuality and licentiousness, whatever specious apologies may be made for them, whatever wit or talents may be employed in rendering them popular and fashion-

fashionable, whatever numbers, whatever examples may sanction or authorize them, it is impossible that any thing can do away their natural turpitude and deformity, or avert those punishments which the Gospel has denounced against them."

By referring the reader to a passage or two from the Eighteenth Lecture, on the parable of the Marriage Feast, (Matt. xxii.) it will be seen what pains our author has taken to illustrate those parts of the Sacred writings which are introduced as allusions to ancient Oriental customs and manners; by which he is enabled to point out the exact correspondence of the various facts and circumstances recorded in the Scriptures to the truth of the history. On the words, *Go ye therefore into the highways, and as many as ye shall find bid to the marriage,* our author observes,

"It may be thought, perhaps, at the first view, that our Lord has here introduced a circumstance not very natural or probable. It may be imagined that at a magnificent royal entertainment, if any of the guests happened to fail in their attendance, a great King would never think of supplying their places by sending his servants into the highways to collect together all the travellers and strangers they could meet with, and make them sit down at the marriage feast. But, strange as this may seem, there is something that approaches very near to it in the customs of the Eastern nations, even in modern times: for a traveller of great credit and reputation (Dr. Pococke) informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even to beggars, in the name of God, and they come and sit down to table; and when they have done, retire with the usual form of returning thanks."

In speaking of the *wedding garment,* we have the following very apposite observation:

"In order to understand this part of the parable it must be observed, that among the ancients, especially in the East, every one that came to a marriage feast was expected to appear in a handsome and elegant dress, which was called the wedding garment. This was frequently a white robe; and where the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one: and if he who gave the entertainment was of high rank and great opulence, he sometimes provided marriage robes for the whole assembly. To this custom we have allusions in Homer, and other classic writers; and there are some traces of it in the entertainments of the Turkish court at this very day*. It must be remarked also, that it was in a very high degree indecorous and offensive to good manners to intrude into the

* At the entertainment given by the grand vizier to Lord Elgin and his suite, in the palace of the seraglio, pelisses were given to all the guests.

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festivity without this garment: hence the indignation of the king against the bold intruder who dared to appear at the marriage feast without the nuptial garment. 'He was cast into outer darkness:' he was driven away from the blaze and splendour of the gay apartments within, to the darkness and gloom of the street, where he was left to unavailing grief and remorse for the offence he had committed, and the enjoyments he had lost.

"This man was meant to be the representative of those presumptuous persons who intrude themselves into the Christian covenant, and expect to receive all the privileges and all the rewards annexed to it without possessing any one of those Christian graces and virtues which the Gospel requires from all those who profess to believe and to embrace it. Nothing is more common in Scripture than to represent the habits and dispositions of the mind, those which determine and distinguish the whole character, under the figure of bodily garments and external habits. Thus Job says of himself, 'I put on righteousness, and it clothed me; my judgment was as a cloak and a diadem.' And again in Isaiah it is said, 'He hath clothed me with the garments of salvation; he hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."

We have not quoted these remarks on account of their novelty, but for their usefulness, to exhibit the spirit with which these Lectures were composed, and to show how much information persons not very conversant with theological subjects may expect from the perusal of them.

In the Nineteenth and following Lecture we have an account of our Lord's prediction of the siege and destruction of Jerusalem, which is contained in the xxivth chapter of St. Matthew's Gospel. While our author supposes the whole of this prophecy, in its primary acceptation, relates to the destruction of Jerusalem, he thinks there are forms of expression, and images made use of, that are applicable also to the day of judgment, and that an allusion to that great event, as a kind of secondary object, runs through almost every part of the prophecy. This he thinks a common practice in prophetic writings, where two subjects are frequently carried on together, a principal and a subordinate one; and by thus judiciously mingling together two important catastrophes, our Saviour gives at the same time a most interesting admonition to his immediate hearers, the Jews, and a most awful lesson to all his future disciples; and the benefit of his predictions, instead of being confined to one occasion, or to one people, is by this management extended to every subsequent period of time, and to the whole Christian world. This, the Bishop considers as a sort of key to the whole prophecy, and will afford an easy solution to several difficulties that occur in it.

The

The queſtions put by the diſciples to our Lord were, firſt, at what time Jeruſalem would be deſtroyed; and ſecondly, what ſigns would precede it. In his anſwers Chriſt begins with the ſigns, of which he treats from the 4th to the 31ſt verſe, and they conſiſt of falſe prophets; of wars without, and commotions within, the city; and of the perſecution of Chriſtians, which would lead to the apoſtacy of many of the early converts. Beſides theſe, another ſign was, that the Chriſtian religion was firſt to be propagated over the greater part of the Roman empire, which actually took place, as within thirty years after the crucifixion of Chriſt, it appears, from the moſt authentic writers, that the Goſpel had been preached in Idumæa, Syria, and Meſopotamia; in Media and Parthia, and many parts of Aſia Minor; in Egypt, Mauritania, Ethiopia, and the other regions of Africa; in Greece and Italy; as far north as Scythia, and as far weſtward as Spain, and in Great Britain.

This part of the Biſhop's Lectures is ſo important to Chriſtianity that he has thought it right to enter very minutely into particulars; he has examined every circumſtance predicted, and has ſhewn from Joſephus and other hiſtorians that they were fully and literally accompliſhed. In the Twentieth Lecture he reſumes the ſubject, and arranges all the circumſtances relating to this prophecy under three general heads; viz. of the ſigns that were to precede the deſtruction of Jeruſalem; the commencement of the ſiege; and the actual capture of the city by the beſieging army. On this laſt ſubject, and on the character of Joſephus, on whoſe teſtimony ſo much depends, we ſhall quote the Biſhop of London's own words:

"If now we collect together the ſeveral particulars here ſpecified, they amount to no leſs than twenty-two in number. A larger detail of minute circumſtances than is to be found in any other of our Lord's prophecies, and all theſe we ſee actually fulfilled in the hiſtory of Joſephus, and other ancient writers; and it is extremely remarkable that his deſcription of the ſiege of Jeruſalem, like this prophecy, is more minutely circumſtantial and more ſpread out into detail, than the account of any other ſiege that we have in ancient hiſtory. It ſhould ſeem therefore, as if this hiſtorian was purpoſely raiſed up by Providence to record this memorable event, and to verify our Saviour's predictions. And indeed no one could poſſibly be better qualified for the taſk than he, from his ſituation and circumſtances, from his integrity and veracity, and above all from the opportunities he had of being perfectly well acquainted with every thing he relates.

"He was born at Jeruſalem, under the reign of the emperor Caligula, and about ſeven years after Our Lord's Crucifixion. He was of a noble family; on his father's ſide deſcended from the moſt illuſtrious

illuſtrious of the high prieſts; and on his mother's ſide, from the blood royal. At the age of nineteen, after having made a trial of all the different ſects of the Jews, he embraced that of the Phariſees; and at the age of twenty-ſix he made a journey to Rome, to obtain from Nero the releaſe of ſome Jewiſh prieſts, who had been thrown into bonds by Felix the procurator of Judæa. He ſucceeded in this buſineſs; and on his return to Jeruſalem, found his countrymen reſolved on commencing hoſtilities againſt the Romans, from which he endeavoured to diſſuade them, but in vain. He was ſoon after appointed by the Jewiſh government to the command of an army in Galilee, where he ſignalized himſelf in many engagements; but at the ſiege of Jotapata was taken priſoner by Veſpaſian, and afterwards carried by Titus to the ſiege of Jeruſalem, where he was an eye-witneſs of every thing that paſſed, till the city was taken and deſtroyed by the Romans. He then compoſed his hiſtory of the Jewiſh war, and particularly of the ſiege and capture of Jeruſalem, in ſeven books; which he firſt wrote in Hebrew, and afterwards in Greek, and preſented it to Veſpaſian and Titus, by both of whom it was highly approved, and ordered to be made public. And it is in this hiſtory that we find the accompliſhment of all the ſeveral facts and events relative to the ſiege and the deſtruction of Jeruſalem, which our Saviour foretold forty years before they happened, and which have been recited. This hiſtory is ſpoken of in the higheſt terms by men of the greateſt learning and the ſoundeſt judgment, from its firſt publication to the preſent time.

Our author next examines and anſwers the objections that have been made to this prophecy, and infers that it is of itſelf an unqueſtionable proof of the divine foreknowledge of our Lord, and the ſacred authority of the Goſpel. The whole of what relates to Chriſt's prediction in theſe two Lectures, we recommend to the ſerious regards of thoſe who harbour any doubts as to the truth of the Chriſtian religion; his Lordſhip's reaſoning is clear, manly and impreſſive; and when he comes to the parables of the ten virgins and the talents, and to deſcribe the laſt judgment, he ſpeaks from the heart, and ſo feelingly does he enter into this moſt important of all ſubjects, that he cannot fail of making ſtrong impreſſions on the minds of thoſe who read his work with ſerioufneſs and attention.

The remaining Lectures treat of the laſt melancholy ſcenes of our Lord's life, and of his reſurrection from the dead. From theſe we might ſelect many intereſting and pathetic paſſages, which do credit to the Biſhop's judgment, and to the pious feelings of his heart. His reflections on the condemnation of Chriſt we ſhall give, as affording proper leſſons of inſtruction to governors and the governed:

"It affords, in the firſt place, a moſt awful warning to the lower orders of the people, to beware of giving themſelves up, as they too frequently do, to the direction of artful and profligate leaders, who

who abuſe their ſimplicity and credulity to the very worſt purpoſes, and make uſe of them only as tools, to accompliſh their own private views of ambition, of avarice, of reſentment, or revenge. We have juſt ſeen a moſt ſtriking inſtance of this ſtrange propenſity of the multitude to be miſled, and of the eaſe with which their paſſions are worked up to the commiſſion of the moſt atrocious crimes. The Jewiſh people were naturally attached to Jeſus. They were aſtoniſhed at his miracles, they were charmed with his diſcourſes: and their diſeaſes and infirmities were relieved by his omnipotent benevolence. But notwithſtanding all this, by the dextrous management of their chief prieſts and elders, their admiration of Jeſus was converted in a moment into the moſt rancorous hatred; they were perſuaded to aſk the life of a murderer in preference to his; and to demand the deſtruction of a man who had never offended them, whoſe innocence was as clear as the day, and was repeatedly acknowledged and ſtrongly urged upon them by the very judge who had tried him.

"Yet even that judge himſelf, who was ſo thoroughly convinced of the innocence of his priſoner, and actually uſed every means in his power to preſerve him, even he had not the honeſty and the courage to protect him effectually; and his conduct affords a moſt dreadful proof what kind of a thing public juſtice was among the moſt enlightened, and (if we may believe their own poets and hiſtorians) the moſt virtuous people in the ancient heathen world. We ſee a Roman governor ſent to diſpenſe juſtice in a Roman province, and inveſted with full powers to ſave or to deſtroy; we ſee him with a priſoner before him, in whom he repeatedly declared he could find no fault; and after a few ineffectual ſtruggles with his own conſcience, he delivers up that priſoner, not merely to death, but to the moſt horrible and excruciating torments that human malignity could deviſe. The fact is, he was afraid of the people, he was afraid of Cæſar; and when the clamorous multitude cried out to him, "if thou let this man go, thou art not Cæſar's friend," all his firmneſs, all his reſolution at once forſook him. He ſhrunk from the dangers that threatened him, and ſacrificed his conſcience and his duty to the menaces of a mob, and the dread of ſovereign power.

From this the Biſhop takes an opportunity of paſſing ſome handſome compliments upon the independence and integrity of Britiſh Judges, all of whom, his Lordſhip preſumes, act on Chriſtian principles, and therefore he infers that the advantages accruing from the ſtrict adminiſtration of juſtice is but one among a thouſand other proofs of the benefits which we derive, even in the preſent life, from revealed religion.

In taking leave of theſe Lectures, we cannot but expreſs the great pleaſure that we have derived from a careful peruſal of them; we congratulate his Lordſhip in having been inſtrumental in bringing ſuch important ſubjects as he has treated of before ſo large a body of hearers and readers in the higher ranks

ranks of life. To them, perſons in inferior ſtations naturally look for examples of imitation. If that ſpirit of piety, which is ſo pathetically and powerfully recommended by this worthy prelate, were generally felt, the moſt important advantages muſt accrue to our character as a people. At any rate, the Biſhop of London has diſcharged his ſhare of the duty in warning thoſe committed to his care of the evil of their ways; he has ſtated plainly and forcibly the evidences of the Chriſtian religion, and the mode of conduct, in every relation of life, which the Goſpel preſcribes; he has vindicated in a popular method the truth, dignity, and divine authority, of the ſacred writings. Beſides the ſatisfaction which he muſt neceſſarily derive from the conviction of having done his duty, may he have the ſtill higher joy of knowing that his labours have been eminently uſeful in reclaiming the diſſipated and vicious; in confirming the wavering, and in adding to the comfort and happineſs of thoſe who are ſincerely attached to the Chriſtian religion.

Art. XX. *Sermons upon Subjects intereſting to Chriſtians of every Denomination. By Thomas Tayler.* pp. 445. price 7 *s.* boards. London; printed for the Author, by Bye and Law. 1803.

THESE diſcourſes are very properly ſet forth in the title as intereſting to Chriſtians of every denomination; for ſuch they are, as the ſubjects of which they treat, and the doctrines which they enforce, are not matters of doubtful diſputations, or of abſtruſe ſpeculation, but of general concern; applicable to Chriſtians in general, as they come home to every breaſt, and relate to the great concerns of religion and virtue. They therefore claim, and deſerve the ſerious and attentive peruſal of all. They come recommended not only by their general importance and utility; but alſo by that ſpirit of candour, devotion, and benevolence that breathes through the whole. The following are the ſubjects treated of in theſe diſcourſes: Sermon I. Upon the Moral Government of God. II. Upon being accountable to God for our Religious Opinions. III. Genuine Religion diſtinguiſhed from that which is counterfeit. IV. Upon the ſuperior Excellence of the Righteous. V. Upon the Wiſdom of doing every Thing in its proper Seaſon. VI. Upon the preſent, as our only State of Trial. VII, VIII, and IX. Upon the Duty and Obligations of Religious Worſhip. X. and XI. Upon the Divine Authority of the Chriſtian Sabbath. XII. Upon the Piety and Fortitude of Daniel. XIII. Upon Daniel's miraculous

culous Deliverance. XIV. Upon the authoritative Manner in which our Lord delivered his Doctrine. XV. Upon the perfect Purity of our Saviour's Character. XVI. Upon the Crucifixion of our Lord. XVII. Upon the Conduct of the Diſciples in deſerting their Maſter. XVIII. Upon the Duty and Obligations of imitating Chriſt. XIX. Upon the peculiar Affection which Chriſtians owe to each other. XX. Upon Jonah's Gourd.

As there is a like zeal for the intereſts of religion—a like ſerious and ardent deſire of promoting the honour of God, the cauſe of virtue, and the true happineſs of man—and a like ſpirit of piety and devotion breathing and diſplayed through the whole of theſe diſcourſes, it may be ſufficient, in order to give a juſt view and notion of the author's manner of compoſition and mode of argument, to give ſome extracts from only two of them, but which, from the great importance of the ſubjects treated, have a claim to more particular attention.

The firſt ſelection is from Sermon II, upon our being accountable to God for our Religious Opinions.

"In the judgment of our Lord," ſays the author, "it is not a matter of indifference, or of ſmall moment, what views perſons entertain of him and his doctrine. On the contrary, from the cenſure he paſſes on the Jews in various places, we are led to conclude that it is a duty of high importance, and of moral obligation, to form the beſt judgment we are able upon religious ſubjects; and that men may incur real guilt in the ſight of God by not thinking and judging, as well as by not acting uprightly: in other words, we are accountable to him for our religious opinions, as well as for our outward conduct." And again,

"I wiſh to impreſs our minds with ſuch ſentiments as theſe---that religion is the moſt ſacred and venerable thing in the world---that the ſtudy of it ought to be conſidered as a buſineſs of intereſting concern---that we are not at liberty to receive and treat in any way we chuſe what it has pleaſed God to reveal concerning it, but are under law to him, the great Lord of Conſcience, and our final Judge; to whom we are accountable for the light which he has afforded us, and the uſe or abuſe we make of it---that therefore it becomes us, as we value *His* favour, who can alone weigh the hearts and ſpirits of men, to think ſoberly, as well as to act rightly; and the one in order to the other."

"To induce us to give all diligence here, and to eſtabliſh the truth of the poſition now before us, let it be conſidered,

I. That reaſon and underſtanding, with all the means we enjoy for acquiring divine knowledge, are no leſs talents, for the neglect or improvement of which we ſtand accountable to God, than other talents which he has put into our hands.

II. That miſtaken deciſions of the judgment do *often* ariſe from, and *always* ſerve to encourage and confirm, a wrong temper; and

when this is the cafe they certainly incur the charge of guilt, and become proper ſubjects of future account.

" Here lies the evil of falſe judging in religion: men want the temper that is neceſſary to the right reception of divine truth, and carry in their breaſt evil prejudices and paſſions, which indiſpoſe them for the ſtudy and acceptance of it; hence very powerful arguments, and ſuch as give full ſatisfaction to all impartial inquirers, are found too feeble to produce conviction. Upon this ground our Saviour condemned the infidelity of the Jews."

The author goes on judiciouſly to obſerve—

" If men entertain lax and ill-founded apprehenſions of God, and the way to pleaſe him; if they think, for inſtance, that he is ſo indulgent to their defects that there is little danger of incurring his diſpleaſure; and that, let their conduct be what it will, they ſhall be no great ſufferers, or no ſufferers at all in the iſſue; can any one imagine they are likely to preſerve the ſame veneration of his authority, and the like conſcientious regard to this known duty which better views would have inſpired? Such miſtaken apprehenſion of things often paſſing through the mind, even where they are not confidently adopted, will tend to corrupt the heart, enfeeble its good purpoſes, weaken its guard againſt temptation, and produce a general relaxation of conduct, as a polluted ſtream defiles the channel through which it paſſes."

This Sermon thus pertinently and emphatically concludes:

" Finally, let us remember that the great end of right judging in religion is maintaining a right temper and conduct. Whatever our religious principles are, they will avail us nothing if they do not make us more holy. Indeed the more juſt and ſcriptural they are the greater will be our reproach and condemnation, unleſs they have this purifying influence. Knowledge without practice is like light without heat, which inſtead of fructifying the earth would only ſerve to expoſe its barrenneſs."

Theſe ſurely are ſentiments to which Chriſtians of every denomination will moſt readily ſubſcribe; and to the rules here preſcribed be as ready to conform their conduct. The other diſcourſe to which a reference has been made, is Sermon X. upon the Divine Authority of the Chriſtian Sabbath.

The text is taken from Exodus, chap. xvi. ver. 29 and 30.

" See, for that the Lord hath given you the Sabbath; therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day. So the people reſted on the ſeventh day."

" This," obſerves the author, " was ſaid to the Iſraelites before they received the Moſaic ritual: the title, therefore, here applied to the ſeventh day, ought not to be conſidered as appropriate only to that mode of obſerving the day which the Moſaic ritual preſcribed. The Sabbath is a term very expreſſive of what is incumbent upon

upon us Chriſtians: and by the obſervation of the Sabbath we would be underſtood to mean, ſetting apart the ſeventh portion of our time from the common and ſecular purſuits of life, and devoting it to religious purpoſes, particularly to exerciſes of devotion.

"Some perſons have repreſented the ordinance of the Sabbath as a mere Jewiſh inſtitution, which we Chriſtians are under no ſacred and poſitive obligations to regard. That it was actually enjoined upon the Iſraelites, and in the moſt ſolemn manner, by God himſelf, cannot poſſibly be denied. And through every period of their eventful hiſtory they proſpered or declined, ſuffered under the judgments of the Almighty, or obtained deliverance, in proportion as they obſerved or neglected the Sabbath. Nor can it be imagined why ſo great a ſtreſs ſhould be laid upon it, if it was not of a nature and tendency very different from, and far ſuperior to, any mere ceremonial and poſitive inſtitutions, which were of a temporary continuance. But the moral law, and the great law of conſecrating the ſeventh part of our time to God, are, I apprehend, of perpetual and univerſal obligation; and though interwoven with the Moſaic diſpenſation, did not derive their authority from it, and would have been obligatory upon us had the Moſaic ritual never exiſted.

"The law of the Sabbath was coeval with the Creation, and could not therefore be dependent upon the Moſaic ritual. It was obſerved by the Iſraelites before they received that ritual. It was enjoined upon them, and comes recommended to us as a duty of moral obligation, and is enforced by conſiderations that are equally binding in all ages and nations: and the obſervance of it is powerfully ſanctioned by the authority and example of our Divine Maſter, the conſent and practice of his apoſtles, and by the continued practice of the Church through all ſucceeding generations.

"The introduction to the fourth commandment ſuppoſes that the Sabbath had been enjoined long before: '*Remember*,' ſays God, 'the Sabbath day to keep it holy;' intimating that was not a new commandment which they had never heard before. And this command, it ſhould be conſidered, is enforced by an argument that may be urged with equal propriety upon every man, whether Jew or Gentile.. And what is worthy of particular notice, it is the only one in the decalogue where our Almighty Sovereign condeſcends to aſſign the reaſon why the law was enacted: by this marked diſtinction in its favour a caveat is wiſely provided againſt the plea of any, that they are exempted from it.

"It muſt appear greatly aſtoniſhing that the law of the Sabbath ſhould have been thus ſolemnly enforced, if, after all, it was intended to be ſo confined in its influence, and of ſo temporary a continuance as ſome men ſeem to think. That a command, eſpecially, which is diſtinguiſhed from all the reſt in the decalogue as demanding our devout remembrance, ſhould be the only one deſigned to be loſt and forgotten, is ſurely, to ſay the leaſt, ſtrange and accountable."

In whatever point of view, either of a political and public, or of a ſocial and private nature, this ſubject is conſidered, its

great importance will manifeſtly appear: and it muſt be acknowledged, that if this rational and Scriptural account of the Chriſtian Sabbath were generally received, and the religious ſervices and duties appropriate to it duly obſerved and practiſed by perſons of every ſtation, from the higheſt to the loweſt, we ſhould ſee a correſpondent reformation of manners through all the ranks and orders of ſociety.

Theſe diſcourſes may be ſafely recommended to the ſerious peruſal of Chriſtians of every denomination, as they will be found equally uſeful and important in promoting family religion and the devotion of the cloſet.

ART. XXI. *Letters on the Elementary Principles of Education. By Elizabeth Hamilton, Author of "The Modern Philoſophers."* 2 Vols. 8vo. pp. 883. price 15*s*. G. and J. Robinſon, 1803.

DURING half a century the ſubject which has moſt frequently arreſted public attention, the ſubject which has uniformly maintained its importance with authors and readers, is EDUCATION! The infant mind has been the album on which philoſophers have inſcribed their moral problems, and poets regiſtered their Utopian viſions. Profound politicians have here begun the beautiful romance of human perfectibility and mortal beatitude; and here rhapſodical mathematicians have diſcovered the *Cabaliſtic* cipher, ſymbolical of the ſacred numbers of the Millenium. In ſhort, the infant mind, which Locke compared to a ſheet of blank paper, has become the fairy page of reveries, metaphyſical and ſentimental, glittering with the golden characters of hope, and traced by the immortal pen of Genius! Of the volumes produced by this inexhauſtible ſpeculation the greater part are already forgotten: ſome there are which ſtill retain their rank on the ſhelf, and their reputation with the bookſeller, and which amuſe or delight all but thoſe who have '*Heu miſeris!*'—loſt the capacity for reliſhing *experimental* theory. By the hard neceſſity of attaining *practical experience*, the fine-ſpun hypotheſis, which attracts the admiration of a mere deſultory reader, often provokes deriſion from the care-worn preceptor, unfortunately too well aware that the web ſo beautiful and delicate has not enough of *tenuity* to be adapted to common uſe. Thus author ſucceeds author—ſyſtem abſorbs ſyſtem—the play of life goes on—one performer follows another—ſcenes, dreſſes, and decorations are perpetually changed—but the *world*, that meaſured round of human exiſtence, the ſtage on which "All have

have their entrances and their exits," remains almoſt the ſame! After this exordium, it may be expected that we ſhould claſs Miſs H's work on Education with other ephemeral Eſſays —for a day or ſo the literary appendage of the nurſery—but the preſent work, unlike moſt that have gone before it, has no novel hypotheſis to announce—no ſacred ſyſtem to ſupport. To theſe volumes, truth, not fancy, has prefixed the frontiſpiece, like the leaden caſket choſen by Baſſanio, whoſe plainneſs moves more than eloquence: it contains a treaſure which the eye of judgment will diſcern and appreciate; ſolid, unſophiſticated ſenſe, and a faithful impreſſion of the lineaments of nature. It is not, however, from an ignorance of philoſophy that Miſs Hamilton prefers the humble taſk of ſuggeſting to her readers uſeful hints, to the more dignified function of impoſing on them a ſplendid ſyſtem; with all the radical principles of human nature, ſhe evinces that plenitude of intelligence which is only the reſult of reflection and ſtudy; and ſhe applies her knowledge of its moral and phyſical analogies to the uſeful object of diminiſhing the difficulties, and fructifying the labours of Education. In the conformation of the mind, which, to a caſual obſerver, appears full of anomalies, a deſultory chapter of accidents, the experienced eye detects a regular ſeries of correſpondent parts, ſubordinate and progreſſive, in the moſt critically-beautiful order. This mechaniſm of the mind (to borrow a favourite expreſſion) exhibits an organization no leſs ſymmetrical and harmonious than that of the body, whoſe vital and ſentient powers are configurative of thoſe perceptive and reflective faculties to which they are ſubſervient. "The lungs," ſays Miſs Hamilton, "are not more neceſſary to the functions of the heart than accurate conception to ſound judgment; the circulation of the blood is not more neceſſary to the animal economy than memory is to the mental." Purſuing the analogy, we might compare the ſpinal chain of vertebræ, the links of which connect the various motions of the corporeal frame, to the ever-vibrating chord of mental aſſociation, from whence ariſe ſympathies and antipathies, and all thoſe vivid impreſſions of pain and pleaſure, of hope and of fear, which are the nerves of the ſoul. On this principle of our nature, the Univerſal Law of Aſſociation, Miſs Hamilton ſeizes with equal judgment and ſucceſs. In her Firſt Volume ſhe conſiders how far its agency may influence the radiant affections of the heart; and labours to impreſs on her maternal readers the important truth, that the permanence of the aſſociation is proportioned to the ſtrength of the original impreſſion, or to the frequency of its repetition. From this truth is deduced another, equally momentous,

mentous, the neceſſity of watching over the aſſociations of Childhood, and of giving them the direction beſt calculated to form the character to uſefulneſs and wiſdom, to happineſs and to virtue.

As her plan is not addreſſed to any privileged caſt or order, its object is not to make fine ladies or fine gentlemen, but to regulate the affections, to ſubject the paſſions, to cultivate the faculties common to the human race. With this view Miſs Hamilton examines the following ſubjects: Aſſociations productive of the Paſſion of Fear; the Cauſes of Antipathies and Averſions; the Nature of Prejudice; the cheerful or gloomy Tendency of Religious Impreſſions; the Cultivation of Benevolence; the Means of counteracting the Effects of Early Indulgence; the pernicious Effects of Partiality, and of Aſſociations producing Contempt for the Female Character; the Importance of Self-Denial; the Uſe to be made of the Objects of Senſe; Aſſociations producing the Love of Wealth; Aſſociations generating the Love of Power; Family Pride; and Self Importance.

In a work where we find ſo much to approve, it would be difficult to ſelect the part to which we had given a decided preference. The following Extracts from the chapter on the "pernicious Effects of Indulgence, and of the Aſſociations producing a Contempt for the Female Character," may prove more generally acceptable to our readers:

"Of all the prejudices inimical to the eſtabliſhment of a ſenſe of juſtice, practical and univerſal, I take the early diſtinction that is made between the ſexes, from which boys acquire ideas of an inherent ſuperiority, grafted on pride, and ſupported by ſelfiſhneſs, to be the moſt fatal, and therefore the moſt important."—"All the prejudices which originate in early aſſociation, are, for a time, deemed incontrovertible truths, diſcovered by the light of nature. Thus, while the Weſt Indian planter judges the jetty ſkin of the negro a mark of inferiority, inſcribed by the hand of the great Creator, to point out the immenſity of the diſtance between him and his ſable brethren, the African, ſeated under the Bentang tree of his native village, and liſtening to the tale of the ſtranger, regards the white ſkin of the European with diſguſt and horror, as the ſignet of nature, ſtampt with the character of cruelty and cunning. Thus alſo does man, in every nation, and in every ſtage of ſociety, from the aſſociations of his infancy, attach to the weakneſs ariſing from the more delicate ſtructure of the female frame, ideas of contempt and inferiority."

"With a contempt for the female ſex, on account of this fancied inferiority, has been aſſociated a contempt for thoſe moral qualities which are allowed to conſtitute the perfection of the female character. Meekneſs, gentleneſs, temperance, and chaſtity; that command over the paſſions which is obtained by frequent ſelf-denial;

and that willingneſs to ſacrifice every ſelfiſh wiſh, and every ſelfiſh feeling to the happineſs of others, which is the conſequence of ſubdued ſelf will; and the cultivation of the ſocial and benevolent affections, are conſidered as feminine virtues, derogatory to the dignity of the manly character. Nay, further, by this unfortunate aſſociation has religion itſelf come into diſgrace: devotional ſentiment is conſidered as a mere adjunct of female virtue, ſuitable to the weakneſs of the female mind, and, *for that reaſon*, diſgraceful to the ſuperior wiſdom of man."

"The pride and arrogance which boys acquire from ideas of inherent ſuperiority are greatly increaſed by the *premature* diſtinction which is made between their purſuits and avocations and thoſe of girls: the trifling accompliſhments to which the girls are devoted they deſpiſe as irrational; while a conſciouſneſs of the ſuperior dignity of that ſpecies of knowledge into which they are early initiated, augments their ſupercilious diſdain, and increaſes the idea of the diſtance that is placed between them. By the early aſſociations above deſcribed, as inimical to manly virtue, girls learn to place the virtues recommended to their practice on an improper baſis, not founded on immutable truth, but on worldly notions of prudence and propriety—it is in reality, *manners* not *morals* which they thus acquire; opinion is the idol they are taught to worſhip—opinion is their rule of life, their law of virtue, and faſhion their only teſt of propriety: hence we behold decency outraged in the dreſs and behaviour of women, who aſſume the appellation of virtuous."

In the ſecond volume Miſs Hamilton purſues her analyſis of the intellectual powers from the firſt dawn of perception, attention, and conception, to the progreſs of judgment, imagination, taſte, abſtraction, and reflection. The principle aſſumed in this volume is, that to the general not the *partial* cultivation of the faculties we muſt look for intellectual excellence; and that to inſtruct with advantage, we muſt not anticipate, but obſerve, the order preſcribed by nature. With this conviction, Miſs Hamilton condemns the artificial modes of inſtruction which have vanity rather than improvement for their object, and which, while they extract the powers of the pupil, enfeeble and often exhauſt them.

To every ſpecies of ſuperficial culture Miſs Hamilton declares a decided hoſtility, not only as a *mental* but a *moral* evil: ſhe deprecates the fatal effects ariſing from a premature development of the faculties of imagination, abſtraction and reflection; and earneſtly recommends to the judicious parent, to ſeize every occaſion for invigorating in her child, the primary powers of perception, attention, and conception, on the accuracy of which will eventually depend variety of judgment, ſtrength of imagination, and correctneſs of taſte; the following remarks happily illuſtrate this ſubject:

" Where there is no accuracy of conception the power of retention is of very little uſe. We clearly ſee inſtances of people who remember things by halves, and in their repetition of the obſervations, or of the occurrences that have been related by others, they go on *floundering* from error to error; and without any intention to deceive, are perpetually guilty of the moſt flagrant miſrepreſentations; hence ariſe many, if not all, thoſe petty ſtrifes, jealouſies, and reſentments, which are moſt inimical to the happineſs of ſocial life."

On the importance of acquiring the command of attention, we have theſe admirable obſervations:

" The perſon who has been ſo happy as to have attained the power of ſubmitting the attention to the control of will, is in poſſeſſion of an infallible remedy againſt many of the cares, and all the minor miſeries of life; he who can turn his attention to the griefs, or the joys, of others, will never become the prey of ſelfiſh ſorrow: even in the languor of ſickneſs, and under the preſſure of ſevere pain, we have known people who were capable of directing their attention to ſubjects remote from ſelf. This power over the attention is particularly difficult of attainment to the naturally timid and low ſpirited. It is, however, to them peculiarly neceſſary, and no pains ought to be ſpared to put them in poſſeſſion of it."

We tranſcribe, alſo, theſe uſeful hints with regard to the different means to be produced for implanting habits of attention in children, of the lively or melancholy temperament:

" Very different are the means to be uſed in exciting theſe two oppoſite characters to the effort of attention. In the languid, we muſt awaken the dormant ſpirit of curioſity; we muſt endeavour to animate the ſpirits, to enliven the vivacity, and to increaſe the flow of ideas, by all that is cheerful and exhilarating. To fix the attention of the volatile and precipitate; we muſt begin at a very early period, to demand accuracy in the examination of objects; we muſt bring the ſpirits under the ſubjection of authority, by enforcing a ready and implicit obedience; inſtead of ſeeking, as in the other caſe, to exhilarate the ſpirits by preſenting a variety of cheerful images to the mind, we muſt uſe our utmoſt endeavour to allay their effervescences without injuring the temper, or repreſſing cheerfulneſs and vivacity.

" The faculty of conception in theſe two oppoſite characters, and the different methods to be obſerved in improving it, may be compared to the proceſs of cryſtallization in ſome chemical experiments; in theſe it ſometimes happens, that in one inſtance the ſolution muſt be ſtirred and agitated before a ſingle cryſtal will appear, while in mixtures of an oppoſite nature the fermentation muſt be made to ſubſide; and all muſt be rendered calm, and ſtill, or the particles will never coaleſce."

In the letter on Judgment, Miſs Hamilton, in our apprehenſion, beſtows ſomewhat more than the proper meaſure of praiſe on the ſyſtem of female education, which prevailed in England

and at the close of the sixteenth, and the commencement of the seventeenth centuries. We are ready to second her zeal against the empirical pretensions and delusions which have been sanctioned by modern education. We are willing to issue *letters de cachet* against abridgments and compendiums, beauties of history, and all beauties whatever; but while we consign these to the dusty bastile of oblivion, we have little inclination to recal from the Stygian cell, the tasteless tapestry that strained the eyes, and exercised the patience of our great great grandmothers; we much doubt whether a lady Jane Grey or a lady Anne Askew is to be formed by *education*. In every age there have existed minds of superior energy, on which the circumstances of an eventful era would stamp the character of immortality. With all deference to these illustrious dames we could boast, from personal experience, that there are among our fair *contemporaries*, ladies at least their equals in learning and in genius; their allies in virtue, and their rivals in glory. To the following deductions, however, we are not disposed to object:

"A minute investigation of the manner in which these ladies performed the relative, and domestic duties of life, would serve to convince us, that it is not by a careful cultivation of all the faculties, by extensive knowledge, or classical learning, that women are in danger of being led from the duties of their proper sphere—no—it is from the silly vanity which is a consequence of the partial cultivation of the intellectual powers, from false associations which annex ideas of importance to what is trifling and insignificant, and which connect ideas of glory with the silly admiration of fools and coxcombs."

Having thus compromised with Miss Hamilton, and *peace to their manes!* our high-ruffed grandmothers, we take leave of this valuable work, which we recommend to the mothers of our own days in the words of its enlightened author:

"Were women so educated as to qualify them for the performance of this momentous duty (education) it would do more towards the progressive improvement of the human species, than all the discoveries of science, and the researches of philosophy."

ART. XXII. *The Life of* GEOFFREY CHAUCER *including Memoirs of his near Friend and Kinsman* JOHN *of* GAUNT, *Duke of Lancaster; with Sketches of the Manners, Opinions, Arts, and Literature of England, in the* 14th *Century. By William Godwin.* *(Continued from p.* 13.*)*

IN the twenty-fourth and the two following chapters of this work, Mr. Godwin treats of Chaucer's translation of the *Roman*

Roman de la Roſe, the date of which he upon very probable grounds aſſigns to the period of peace, which ſucceeded the treaty of Bretigni in 1360, and which was terminated by the renewal of the war with France in 1368. The *Roman de la Roſe*, Mr. G. informs us "was the moſt eminent poetical compoſition exiſting in any of the modern languages of Europe, previouſly to the *Commedia* of Dante," and is eſpecially deſerving of commendation as being the firſt modern poem which exhibits a familiar picture of human life and manners. It is a continued allegory deſcribing the riſe and progreſs of the paſſion of Love, and was the joint production of two poets of the thirteenth century, William de Lorris and John de Meun. After giving a brief analyſis of this poem, Mr. G. takes occaſion, from the ſatirical reflections of John de Meun upon the mendicant friars, to reſume the hiſtory of thoſe powerful ſupporters of the Romiſh hierarchy, giving a minute account of the orders of St. Francis and St. Dominic, and entering much at large into the diſputes which took place in the twelfth and thirteenth centuries, between the Franciſcans and William de St. Amour. And as John de Meun has introduced into the poem in queſtion certain inſtructions in the arts of female libertiniſm, as inculcated by an old woman, whom jealouſy had appointed a porter to one of the gates of her fortification, which inſtructions appear to have been imitated by Regnier, a French poet of the reign of Henry IV. he digreſſes into a critique upon the ſtyle of French poetry in the ſixteenth century, eſpecially dwelling upon the comparative excellences of Malherbe and Regnier. From the account which he gives of the plan of Regnier's *Macette*, the principal ideas of which he conjectures to have been derived from the old woman's ſpeech in the *Roman de la Roſe*, we are ſtrongly inclined to think, that Regnier was not in this reſpect indebted to the old French Romance, but to the eighth elegy of the firſt book of Ovid's Amatory Poems.

If our readers are of opinion, that in theſe inquiries into the genius of the French poetry of the ſixteenth century, Chaucer ſeems to be forgotten, he will in vain attempt to regain the recollection of him in the enſuing deſcription of the court of the Black Prince at Bourdeaux, and in the long narrative of that gallant hero's chivalrous expedition into Spain, for the purpoſe of reſtoring Peter the Cruel to the throne from which he had been expelled by his baſtard brother Henry of Tranſtamare. At the end of the twenty-ſeventh chapter, however, he is ſlightly connected with thoſe great events by the intimation that, on the 20th of June 1367, he received from the crown the grant of a penſion of twenty marks; and that as John

John of Gaunt was at this time engaged in the Spaniſh expedition, it is reaſonable to ſuppoſe that Chaucer was indebted not to him, as has been generally imagined, but to his royal maſter for this ſecond inſtance of public munificence. From a conſideration of the comparative value of money, Mr. G. appreciates the value of this penſion as equivalent to £.240. per annum, in the year 1800.

In the twenty-eighth chapter we have an account of the cauſes of the renewal of hoſtilities with France, upon which, as they have no very manifeſt bearing upon the biography of Chaucer, we ſhall forbear to dwell, and after obſerving that the year 1369, is diſtinguiſhed by the death of Philippa queen of Edward III. and of Blanche, firſt wife of the duke of Lancaſter, we ſhall proceed to ſtate that in the twenty-ninth chapter, Mr. G. gives a critical analyſis of the Book of the Dutcheſs, in which compoſition, Chaucer has recorded the ſorrow felt by his patron, on the loſs of the object of his deareſt affections. Though Mr. G. evidently regards this poem with a partial eye, yet he duly acknowledges the frigid puerility not only of ſeveral of its paſſages, but alſo of various compartments of its general plan. As it exhibits Chaucer in the character of a lover, Mr. G. is naturally led to inquire into the name and rank of his miſtreſs; whom he determines to be Philippa, the daughter of Sir Payne Picard, Knight. To this lady, who was one of the maids of honour to Queen Philippa, Chaucer was married about the year 1369.

In the year 1370, Charles V. king of France, in violation of the treaty of Bretigni, ſummoned the Black Prince to appear before him as his liege lord, to anſwer certain complaints alleged to have been preferred againſt him by his ſubjects; and on his refuſing to acknowledge the competency of the tribunal before which he was cited, the French monarch proceeded to declare the province of Aquitaine forfeited to the crown. This indignity provoked the hero of Poitiers to rouſe the laſt remains of his ſtrength in a campaign, the particulars of which are related in the thirtieth chapter of the work at preſent under our conſideration. It appears by a document which is given at large in the Appendix, that at the cloſe of this year Chaucer was ſent by the king upon a ſpecial miſſion to the continent. The object of this miſſion is not mentioned in the aforeſaid document, and Mr. G. does not offer any conjecture on the ſubject.

In 1371, the Black Prince was obliged, by the declining ſtate of his health, to quit the province of Aquitaine, the command of which he delegated to his brother the duke of Lancaſter. It was towards the cloſe of this year that the

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latter warrior married the daughter of Peter the Cruel, who upon the murder of her father, by the uſurper Henry, had become lawful heireſs to the throne of Caſtille and Leon. Of the impolicy of the conſequent aſſumption of the royal title of thoſe kingdoms by the Engliſh prince, Mr. G. ſpeaks in the following ſtriking terms:

"No proceeding can be leſs judicious, or afford leſs chance of ultimately redounding to the glory of him who adopts it, then this ſort of ſpeculative and dialectical claim to the ſupreme magiſtracy of a nation. The duke of Lancaſter had a practical illuſtration of this before him, in the great meaſure of his father's reign; and it certainly conduces by no means to the credit of his ſagacity or of the rectitude of his moral feelings, that ſo memorable a leſſon produced ſo little impreſſion upon him. Government is a topic of complicated and delicate texture: no conſent, as ſome theoriſts have idly imagined, gives birth to its inſtitution; yet it depends moſt intimately upon the temper, the prejudices and the opinions of thoſe for the benefit of whom it ought to be conducted. The man who puts theſe out of the queſtion, and conſiders with contempt or diſreſpect, the ſentiments of a nation in points in which it is moſt intimately concerned, makes a glaring exhibition of his weakneſs in regard to policy; and, though perhaps not of a depraved heart, acts as if he diſdained all attention to the intereſts, the rights and happineſs of mankind. What was the duke of Lancaſter to the Spaniſh nation? The majority of them ſcarcely knew of his exiſtence; or, if they did, felt as much inclination to be governed by an emiſſary from the Grand Lama of Tartary, as by him. This generous people, with a prejudice congenial to the human mind, preferred for their ſovereign a baſtard and a regicide, born among them and deſcended from the race of their kings, to the moſt gallant and blameleſs prince on earth, of whom they had no knowledge, and who could not enter into their peculiarities. In this great criſis of the life of John of Gaunt, he evinced the moſt eſſential deficiencies of character. His contemporaries, it is to be feared, did not comment, as it deſerved, upon the immorality of his proceeding; but they felt moſt materially to his diſadvantage, the imbecility of pretending to a crown which he could have no reaſonable hope to acquire, and of regaling his fancy with the gaudy outſide of royalty, and the empty name of a king, which, while it conferred no power, muſt to the mind of every ſober and judicious obſerver convey an idea of ridicule."

From this time forth John of Gaunt may diſpute with Chaucer the honour of being Mr. G's hero with much more ſucceſs than that which attended the vindication of his claims to the throne of Caſtille—Lionel, duke of Clarence, the ſecond ſon of Edward III. having died in 1368, and the Black Prince being incapacitated by ſickneſs from aſſiſting his aged father in the conduct of buſineſs, the management of

of ſtate affairs devolved almoſt ſolely upon the duke of Lancaſter, the ſyſtem of whoſe policy Mr. G. points out with great perſpicuity, but at conſiderable length. In the courſe of this inquiry he very clearly deduces, from the period of the reign of Henry III. the various ſtruggles of our anceſtors againſt the papal uſurpations, ſtruggles which produced thoſe monuments of wiſdom, the ſtatutes of proviſors and præmunire. He then proceeds to detail the eccleſiaſtical hiſtory of the reign of Edward III. eſpecially noticing the ſpread of the principles of Wickliffe, to which he aſcribes the facility with which John of Gaunt ſucceeded in his intrigues againſt the famous William of Wykeham, whom he diſpoſſeſſed of his various civil employments, under the ſanction of an act of parliament, which prohibited eccleſiaſtics from being appointed to the great offices of ſtate. The diſaſtrous campaign in France in the year 1372, which ended in the loſs of moſt of the territory which the Engliſh held in that country, furniſhes matter for the thirty-fourth chapter.

During the courſe of his wars with France, Edward III. purchaſed the aſſiſtance of the Genoeſe, from whom he occaſionally hired ſmall ſquadrons of ſhips of war. This circumſtance, in all probability, led to the propoſal of a more unreſtrained intercourſe between the citizens of the Genoeſe republic, and the ſubjects of the king of England. For the promotion of this purpoſe, three commiſſioners were appointed in the year 1372, to ſettle certain commercial arrangements between the two countries, of which Chaucer was one. Mr. G. has, we think, proved by a very ingenious train of reaſoning, that when in purſuance of this important commiſſion, Chaucer went to Italy, he availed himſelf of that opportunity to viſit Petrarca. For the reaſons on which this fact ſeems to be eſtabliſhed we muſt refer to the work itſelf. Though neither Chaucer nor Petrarca have tranſmitted to poſterity any particulars of their converſation on this ſtriking occaſion, Mr. G. does not ſeem to be at a loſs; but boldly deſcribes the circumſtances of their interview with as much minuteneſs as if he had lain *perdu* behind the arras, or as if, like ſome aërial ſpirit, he had ſeated himſelf on the pineal gland of theſe illuſtrious poets.

"Petrarca," ſays he, "was at this time nearly ſeventy years of age; and he ſurvived only by twelve months the viſit of the Engliſh poet. It muſt have been a ſtriking object to Chaucer, to behold this grey-headed, yet impaſſioned, poet, in a period when the gift of poetry was ſo exceedingly rare; this correſpondent of popes, of ſtates, and of emperors; this poet who had been crowned by Paris and Rome, and from whoſe compoſitions Chaucer's infant lips had perhaps

perhaps firſt drunk in the numerouſneſs of verſe. Petrarca was intereſting to Chaucer becauſe Chaucer ſaw in him as it were the lineal deſcendant of the Ciceros, the Virgils and the Ovids of Italy in the days of its claſſical greatneſs. Chaucer was intereſting to Petrarca for a different reaſon. He came from the *ultima Thule*, the *penitus toto diviſos orbe Britannos*; that country which the wantonneſs of more genial climates among the ancients had repreſented as perpetually enveloped in fogs and darkneſs. To later times the literature and poetical genius of Britain are familiar; no tongue ſo barbarous, as not to confeſs us the equals, while in reality we are in intellectual eminence the maſters, of mankind. But this was a ſpectacle altogether unknown in the times of Petrarca. The diſcovery he made was ſcarcely leſs aſtoniſhing than that of Columbus when he reconnoitred the ſhores of the Weſtern world. He interrogated his gueſt; he propoſed to him his moſt trying and difficult criterions; he exchanged with him the glances of mind, and the flaſhes of a poet's eye. Chaucer had already written his Troilus and Creſſeide, and many of his moſt meritorious productions; he was more than forty years of age; we may imagine how he anſwered the ordeal of the Italian, and ſtood up to him with the ſober and manly conſciouſneſs of a poet to a poet. Petrarca heſitated, ſuſpected, and at length became wholly a convert; he embraced the wondrous ſtranger from a frozen clime, and foreſaw, with that ſort of inſpiration which attends the cloſing period of departing genius, the future glories of a Spenſer, a Shakeſpear, and a Milton.

Paſſages ſuch as the foregoing expoſe the reputation of an author to the hazard of no common riſk. Concerning their merits there can be no medium in opinion. They will either be highly extolled as ſpecimens of fine writing, or they will be noted as inſtances of that feeble attempt at ſublimity, which produces nothing but bombaſt.

In the month of April 1374, "Chaucer had a grant conferred upon him of a pitcher of wine *per diem*, to be delivered daily in the port of the city of London, by the king's chief butler, during the term of his natural life." From the examination of the moſt approvedauthorities, on the ſubject of the meaſures of capacity uſed in England at this period, and from the conſideration of authentic documents concerning the, price of wine, nine years poſterior to the date of this grant, Mr. G. is of opinion that this pitcher of wine was equivalent to four modern bottles, and that the annual value of the grant is about £.180 of our money. As the wine in queſtion was to be daily ſerved out to Chaucer, in the place of his reſidence, Mr. G. with ſufficient plauſibility conjectures that it was intended to ſupply the daily conſumption of his table; and from theſe premiſes he juſtly concludes that our early poet was in the habit of living generouſly, and that he was of a

ſocial

ſocial diſpoſition. He is alſo of opinion, that to this grant to Chaucer we may trace the origin of the allowance of a Butt of ſack to the poet laureate of the Engliſh court. But the royal bounty to Chaucer was not limited to the providing him with the chief luxury of the table. In about ſix weeks after the grant of wine abovementioned he was appointed to the office of comptroller of the duties of cuſtoms in the port of London. Though the exact amount of the ſalary annexed to this office is not known, there is no doubt but it muſt have been conſiderable; and Chaucer may be regarded at this time, as placed in a ſituation of opulence to which it has been the lot of few poets to attain. It has been aſſerted, that beſide the grants above ſpecified, Chaucer received from Edward III. another annuity of twenty marks *per annum*. But this aſſertion Mr. G. completely diſproves, and in the courſe of his inveſtigation of this ſubject he animadverts with conſiderable ſeverity upon the writer of the article Chaucer, in the Biographia Britannica, whom he accuſes of ſupporting his erroneous ſtatement by a "literary fabrication," in referring to certain patent rolls which do not exiſt.

In the year 1375, Chaucer again became the object of royal munificence, in being appointed guardian to Edmund Stapelgate, a minor.

"This grant," ſays Mr. G. "was in perfect conformity to the manners of the times. By the feudal inſtitutions, the wardſhip and marriage of a minor, being a tenant *in capite*, fell to the crown; and it was frequent for the king to beſtow them as boons upon ſuch of his courtiers as he principally favoured. We may judge of the importance of the grant in this inſtance, from the circumſtance of Chaucer's ward having been a co-petitioner with the earl Arundel, though an unſucceſsful one, for the honour of officiating as butler to the king at the coronation of Richard II. It alſo appears from the ſame circumſtance, that the minority could not have been a long one, ſince we find the ward acting in his own behalf on this occaſion, in leſs than two years after the date of the grant. The heir finally redeemed the rights which had been conferred upon Chaucer for the ſum of £.104, equal in money of the preſent times to £.1,872 ſterling."

In the enſuing year, the poetical comptroller appears to have profited by the vigilant execution of the duties of his office, as he then obtained a grant of contraband wool forfeited to the crown, to the amount of £.71. 4*s*. 6*d*. in preſent valuation £.1,262. 1*s*.

We have thought it expedient to bring into one point of view, theſe inſtances of the profit which accrued to Chaucer from the favour of Edward III. not only with a view of ſhewing

ing how high he ſtood in the eſtimation of that monarch, but alſo becauſe they compoſed nearly the whole of the authentic particulars of his life, from the period of his viſit to Italy, to the death of his royal patron, which his biographer has been enabled to collect. We do not deem the authority of Froiſſart of itſelf ſufficient to authorize a belief that he was employed in the very confidential office of negotiator of a ſecret treaty of marriage propoſed between Richard Prince of Wales, afterwards Richard II. and a princeſs of France. No other circumſtance in the life of Chaucer during the abovementioned period remains to be noticed, except the compoſition of "The Houſe of Fame." A very lucid analyſis of this ſplendid poem, conſtitutes Mr. G's thirty-ninth chapter. This analyſis is obviouſly not a proper ſubject of abridgment. We ſhall therefore content ourſelves with quoting from it the following appreciation of the poetical character of the "Houſe of Fame."

"It ſeems indeed that it may ſafely be pronounced of this poem, that it has much in it of Chaucer. Till the original from which he borrowed the idea ſhall be diſcovered, it will be impoſſible to determine how much of the invention exiſted before, and how much was the growth of the mind of Chaucer. Perhaps he did in this caſe much as Shakeſpear has done, when, upon the tragedies of a Lear and a King John, vapid and ſpiritleſs in the extreme, which he found already written, he erected thoſe noble flights of genius, which render his plays ſo called, each in its reſpective degree, the wonders of the world. The rock of ice upon which the caſtle is built, the philoſophy of ſound, the two trumpets of Æolus, the whirling motion of the Houſe of Tydinges, and many other parts of the poem, are in the fineſt ſtyle of allegorical delineation. We may add, they are preciſely in the ſtyle of Chaucer. They have that freſh and wholeſome hue, and that muſcular and elaſtic character, which are peculiarly the inheritance of great minds. No elaborateneſs, no artifice, no affectation. It is the ſignature of Chaucer's imagination, that he dwells in generals, and by a ſingle happy trait ſets fire to his reader's fancy, and conjures up in him the feeling and ſtate of mind which would have been produced, had the reader been preſent to the objects of which his author treats. Spenſer on the other hand, whom among the ancient ornaments of our country, we cannot help always recollecting as the great counterpart of Chaucer, deals in minute and microſcopic painting, and ſo finiſhes his repreſentations, that the reader has nothing further to require, at the ſame time that he rather ſees the object, than feels the emotion which the object ſhould produce. It would be a great miſtake, to ſuppoſe that there is more of imagination in this, than in the grander and more audacious ſtrokes of our elder poet."

If

If the materials for the life of Chaucer during the period which we have indicated above, be few and ſcanty, in the general hiſtory of England, and in the political tranſactions of John of Gaunt, Mr. G. has found brilliant and important topics upon which he has deſcanted at conſiderable length. The firſt of them is ſupplied by the negotiations held at Bruges in 1374, and the two following years, for the purpoſe of limiting the papal power. Among the commiſſioners who were appointed by Edward III. to meet the repreſentatives of the pope on this occaſion was the famous Wickliffe. It is with pleaſure that we tranſcribe Mr. G's maſterly ſketch of the character and views of this celebrated reformer.

" All that he taught was bold, manly, and ſtrongly conceived, but perfectly ſimple. He oppoſed the ſupremacy of the pope. He ſaw no authority in reaſon or in Scripture, by which the referring the whole ſovereign power over the church of Chriſt to one centre the biſhop and court of Rome, could be vindicated. He expoſed in glowing colours the infinite multitude of uſurpations which had grown out of this ſpurious principle. Penances, pardons, licences to infringe a poſitive inſtitution, maſſes for the dead, and works of ſupererogation conſtituting a bank of merit to be arbitrarily diſpoſed of for the benefit of the living, he held up to that contempt with which, employed as they were for occaſions to the vileſt abuſes, they have been viewed by all ſober men from his time to the preſent. He ſaw in them a traffic rendering the court of Rome the moſt venal and unprincipled then exiſting on the face of the earth, and a means of ſlavery reducing its votaries to a ſtate of mind the moſt feeble, pitiable and abject. He did not ſcruple to denominate this mighty fabric of ſuperſtition Antichriſt, and to affirm that the pope was that ' man of ſin,' of whom St. Paul and St. John propheſied in the ſacred writings. The object toward which his deſires were directed was to vindicate every Chriſtian into ' the liberty with which Chriſt had made us free,' invigorated by inquiry and inſtruction, and accuſtomed to conſult only his own judgment and conſcience.

" The prelacy, ſuch as he ſaw it in his times, was to Wickliffe another object of animoſity and invective. Biſhops during the dark ages had been gradually riſing into the condition of temporal princes. They graſped the ſword with that hand which ſhould have been devoted to the croſier, and frequently exhibited themſelves, caſed in ſteel, in the midſt of the field of war. They formed themſelves into a cloſe and well-compacted incorporation, a principal object of which was to reſiſt the authority of the ſtate, to hurl defiance to legiſlatures and kings, and to place the ſpiritual power ſuperior to the reſentment and control of the civil. At the ſame time they were inattentive to the inſtruction of the people, and too often callous and indifferent to the decorum of their ſtation. Recollecting the baſe purpoſes which it ſerved, Wickliffe was an unrelenting enemy to the luxury and oſtentation of the heads of the

church. The object he had at heart was the eſtabliſhment of a preaching clergy, not the inſtruments of a foreign power, not debauched by opulence and ſtate, but who, reviving in their own perſons the ſimplicity and ingenuouſneſs of the apoſtolic times, ſhould feel no incentive to miſlead and trample upon thoſe whom they were bound to cheriſh, to inſtruct and reform. He inveighed againſt the exemption of the prieſthood from ſecular juriſdiction, and urged the neceſſity of putting them upon a footing with the reſt of the community. He oppoſed the celibacy of the clergy, as founded in erroneous views of human nature, and as tending to draw them together into a party having no feelings in common with their fellow ſubjects and fellow citizens.

" Wickliffe was nevertheleſs a zealous advocate for the doctrines of predeſtination and grace, and his creed tended to repreſent the Creator of the world as an arbitrary being, capriciouſly deciding upon the fates of mankind. In the leader of the honourable band of reformers we muſt not expect to find a philoſopher. If his ſoul had not been inſpired with the fervours of zeal and enthuſiaſm, he never could have been the founder of a ſect, the members of which were indiſcriminately taken from every claſs in the community.

" But without regarding Wickliffe as the object of our unmingled admiration, it is eaſy to perceive that his views were of the grandeſt ſort, and that he was ſubſtantially and eminently the benefactor of mankind. He aimed at producing a revolution in the morals of his country and of Europe. For this purpoſe he invited men to ſhake off the trammels of implicit faith, and to judge for themſelves. He inſtructed them to look beyond the outſide of things. He taught them that they were to be acquitted or condemned, not by the cenſures, the excommunications and abſolutions of another, but by their own character and actions. He pointed his ſatire againſt religious arrogance, oſtentation and venality. He recommended ſimplicity of judgment, plainneſs in conduct, and purity of heart.

" His creed was ſimilar to that of Calvin, a gloomy doctrine, equally condemned by the underſtanding, and revolting to the heart. But he gave a new impulſe to the human mind. He called upon his fellow men to reject a faith which had been entailed upon them for ages. He bid them inſpect, examine, and inquire. He invited them to apply the touchſtone of a ſevere logic to every doctrine and practice, however ſanctioned by length of preſcription, which they were required to embrace. He gave them as food for their reflections, not a few abſtruſe metaphyſical ſubtleties, the amuſement of the idle, but a diſcuſſion relative to queſtions of the utmoſt moment to their proſperity here and their felicity in an inviſible world, and calculated to act upon all the paſſions of the ſoul. He broke the chains of ſuperſtition and puſillanimous terror under which Europe had ſo long groaned, and bade millions be free.

" Wickliffe was too nearly what has ſince been underſtood by the term, a puritan. He did not ſufficiently take into conſidera-

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tion ſome of the fundamental properties of the human mind. He did not enough regard man as the creature of his ſenſes. He was too ſeverely inclined to ſtrip religion of its ornaments. Enthuſiaſm, founded upon abſtractions alone, is a ſhort-lived paſſion. It may be lively and operative in one generation, but it will ſubſide into torpor in the next. In the ordinary and tranſient concerns of human life, we rarely feel a ſtrong and permanent attachment but to what we ſee. In like manner in religion we can never have a ſyſtem, uniform, genial, and nutritive of the pureſt affections and habits, without the ſolemnities of worſhip, the decencies of architecture, the friendly alliance of harmonious ſounds, or the fragrance of delicious odours.

"Wickliff's plan of attack upon the eſtabliſhed church was however that which was probably beſt calculated for effect in the times in which he lived. The ideas of men in theſe times, as of the bulk of mankind in all ages, were groſs. If he had endeavoured to aſcertain the exact medium between the profuſe magnificence of the church as then aſtabliſhed, and the extreme of ſevere ſimplicity, and had recommended that alone, he would not have been underſtood. He would not have afforded to the minds of his contemporaries any thing ſufficiently palpable for their graſp, nor have produced that ſhock and ſurpriſe which are neceſſary as the impulſe to a revolution. The awful and apoſtolic plainneſs which he exhibited was indiſpenſable to his ſucceſs.

Such was the man who was patronized by John of Gaunt, under whoſe protection he diſſeminated his principles with the moſt aſtoniſhing ſucceſs. It does not appear, however, that the duke of Lancaſter endeavoured to profit by the popularity which he might eaſily have acquired as the head of a rapidly-increaſing ſect. On the contrary, in the laſt year of the reign of his illuſtrious father, he became the ſubject of general odium, which was artfully excited againſt him by his enemies, under pretence that his boundleſs ambition meditated no leſs an enterpriſe than the uſurpation of the Engliſh throne. By this circumſtance William of Wykeham was encouraged to enter into an unnatural league againſt him with the chiefs of the Lollards. The effects of this coalition were ſoon viſible in the violent proceedings of the *Good Parliament*, which, treaſonably invading the prerogative of the crown, veſted the powers of government in commiſſioners appointed by the Commons, and endeavoured ſhamefully to control the aged monarch even in the management of his moſt private affairs. The affliction which Edward experienced in conſequence of theſe inſults was enhanced by the death of the Black Prince, which event took place in the year 1376. During theſe tranſactions the duke of Lancaſter was occupied by buſineſs of the greateſt importance in France. But

no ſooner was he appriſed of the plans of his enemies than he haſtened back to England. His preſence reſtored vigour to the royal councils. Immediately after his arrival "the newly-conſtituted committee was ſuperſeded without ceremony," and John of Gaunt was declared the aſſociate of his father in the government. The ringleaders of the late ſeditious proceedings, eſpecially William of Wykeham, were proſecuted and condemned to different puniſhments, none of which however were marked by any extraordinary ſeverity. But though the duke of Lancaſter had reſumed the reins of government, he was far from being popular. The reign of Edward III. though rendered glorious by victories, had not tended to promote the happineſs of his ſubjects. The public eye was no longer dazzled by the ſplendour of martial glory, and the people began to perceive their grievances. Accuſtomed to reſpect the hero of Creſſy, they raiſed the voice of complaint againſt his favourite ſon, to whoſe miſmanagement they aſcribed the loſs of the French provinces and the increaſe of the public burthens. Hence the populace were eaſily incited, by the propagation of an abſurd report, that he meditated a change in the conſtitution of the city of London, to riſe in tumult and to attack his palace of the Savoy. Having thus lived to ſee his laurels tarniſhed, and his kingdom the prey of contending factions, Edward III. terminated his long and eventful reign on the 21ſt of June 1377.

Immediately after the coronation of Richard II. the duke of Lancaſter retired from the adminiſtration of public affairs. Mr. G. is of opinion that he was induced to take this ſtep by his deſire to obviate the calumnious reports which were at this time circulated by his enemies with malicious induſtry, and which imputed to him the moſt dark and treaſonable deſigns. However generous this conduct might be on the part of the duke, we cannot regard it as either politic or truly patriotic and loyal. The tender years of his nephew ſtood in need of a counſellor dignified by his rank and verſed in buſineſs; and it is probable that the kingdom would have been ſpared much calamity had John of Gaunt braved the attacks of his calumniators, and taken an active part in the government of the kingdom. However this may be, it appears that when he determined to withdraw from power, he did not forget the claims of friendſhip. Previouſly to his reſignation of the reins of government he procured a confirmation of the grant to Chaucer of the office of comptroller of the cuſtoms. And when on occaſion of the renewal of the war with France in 1377, he was ſummoned from his privacy to accept the office of Lieutenant for the king's French dominions,

nions, he availed himself of his interest at court to procure for the poet a formal continuance of his pension, and also an additional annuity of twenty marks per annum, in lieu of the grant of wine which he had obtained during the former reign.

Mr. G. has exerted great ingenuity in his forty-second chapter to prove that Chaucer composed his "Complaint of the Black Knight," on occasion of the calumnies which were heaped upon his benefactor. We profess ourselves to be converts to his opinion, and think there is great force in the comparison which he institutes between the passion of love and the sentiment of loyalty, in order to shew the probability of the former being depicted as an allegorical representation of the latter. "Many an undertaking critic," as Sterne says, "would have built two stories higher upon worse foundations."

In the forty-third chapter we find an interesting account of the causes which led to the famous insurrection headed by Wat Tyler. The proceedings of the insurgents are related with great perspicuity, and Mr. G. has interspersed in this part of his narrative, several striking and judicious reflections. We are surprised, however, that he has passed over, almost without notice, the demands which the rebels made on this occasion. The consideration of these demands affords much insight into the miserable state of the commonalty of England at this period: and every candid mind must acknowledge, that however irregular and inexcusable the mode of their enforcement might be, the major part of them were in themselves reasonable and just.

By way of reminding his readers of a fact, which in the course of this work they are too apt to forget, namely, that they are perusing a life of Chaucer, Mr. G. informs them at the close of his narrative of Tyler's insurrection, that "this was the state of society which Chaucer saw, and which could not but occasion to him many profound reflections." As however, the poet has not left behind him any record of these "profound reflections," Mr. G. has according to his custom, supplied the defect from the stores of his own fertile imagination, which represents his hero as endued with no common portion of political sagacity, enabling him to anticipate events by the contemplation of their causes; and with that enthusiastic love of liberty which prompted him to wish success to the arms of the people, till he beheld them disgracing a glorious cause by deeds of outrage and barbarity. And truly (if we may be allowed to borrow another sentence from the author of Tristram Shandy,) "in all such cases a man of invention and

parts, may with pleaſure fill a couple of pages with ſuppoſitions."

In the beginning of the year 1382, Richard II. was married to Anne of Bohemia, ſiſter to Wenceſlaus, emperor of Germany. Mr. G. is inclined to believe that it was at the ſuggeſtion of the young queen, that Chaucer compoſed his "*Legende of Gode Women.*" This poem is certainly a kind of recantation of the ſatires which Chaucer had publiſhed againſt the fair ſex in his Troilus and Creſeide, and in his tranſlation of the *Roman de la Roſe;* and the following couplet,

> "And when this boke is made, yeve it the quene
> On my behalf, at Eltham or at Shene,"

is a ſufficient indication that it was intended to be inſcribed to Anne of Bohemia: but we apprehend that it will by no means warrant Mr. G's concluſion, that it was written at her ſuggeſtion. The period of its publication is ſo uncertain, that though Mr. G. in this part of his work, fixes its date ſoon after the time of Richard's marriage, when he has advanced to his fiftieth chapter, he thinks he perceives evidence of its not having been written till the year 1389. Mr. G's critique on this poem, which contains much curious matter, is cloſed by an account of the ſtructure of the minor poetry of this period, as ſubdivided into the *Chant-royal*—*Balade*—*Rondeaux*—*Paſtourelle* and *Virelay*.

On the 8th of May 1382, "Chaucer received, in addition to his office of comptroller of the cuſtoms, upon wool and ſkins introduced into the port of London, a further grant of the office of comptroller of ſmall cuſtoms in the ſame port, to be diſcharged by himſelf or a ſufficient deputy of his own appointment."

After the record of this event he is for a long ſpace of time eclipſed in Mr. G's hiſtory, by an account of the character and conduct of Richard II. and his favourites Sir Simon Burley, Vere earl of Oxford, and Sir Michael de la Pole, by the hiſtory of the deciſive ſtep taken by Wickliffe in oppoſition to the papal authority, and to the principal dogma of the Romiſh church; by the account of the check which that bold reformer ſuſtained in the midſt of his career; by a detail of the commotions which took place in France at the commencement of the reign of Charles VI.; and by the remarkable ſtory of the cruſade of the Biſhop of Norwich.

Our limits will not allow us to follow Mr. G. in his diſcuſſion of theſe topics; but we cannot refrain from quoting from his account of the conduct of Wickliffe, the following reflections,

reflections, which may be conſidered as a kind of *amende honorable* for their author's bold and vigorous attacks upon eſtabliſhed ſyſtems in morals and politics.

" In religious innovation, as in almoſt all critical poſtures of human affairs, there is much of good and much of evil. The literature and the mind of Europe are, and long will be, deeply indebted to Wickliffe, and to John of Gaunt his patron. They were eminent inſtruments in removing that night and torpor in which we had ſo long been involved. But there is a ſtern and a rugged character in reformation, particularly religious reformation, which we muſt deplore, while we love the general reſult. Hiſtory informs us, and we might eaſily have concluded that it was ſo, that Wickliffe and his confederates were copious in their abuſe of all preachers who were not of their ſect: ſtyling them falſe brethren, imps of Satan, and warning their followers to give no ear to their doctrines. Sarcaſm and invective, ſtirring up the angry paſſions of mankind, have almoſt always been the reſources of innovators. We read of an inſtance in which two of the preachers, being at a loſs for wood to boil their proviſions, chanced upon a wooden image of St. Catherine, and chopping it in pieces, jocoſely remarked that Providence muſt have been concerned in ſending them ſo ſeaſonable a ſupply. They familiarly ſtyled Our Lady of Walſingham, (one of the ſhrines moſt in honour among the ancient Engliſh) the Witch of Walſingham. There is an internal evidence in this phraſe, which may well guarantee to us that it was not the invention of their calumniators. But the tendency of ſuch licentious language muſt have been to ſhock the pious and the worthy, and to overturn the principles of the weak and unſtable. With the unenlightened and unthinking part of mankind, the whole circle of moral principles is bound together. They are faſtened upon them by education, and confirmed by habit. Things ſacred in themſelves, are not ſacred in their eyes from an intrinſic claim, but as connected with time and place, with outward ceremonies and ſolemn obſervances. It is only a virtue founded in principle, and nurtured in the genial ſoil of a well-ordered mind, that will ſurvive unhurt, when the prejudices upon which it uſed to lean for ſupport are no more. We may therefore reaſonably conclude, that Wickliffe and his partiſans did much of at leaſt temporary miſchief. They diſturbed the viſions and poetic forms of morality and religion. They offended the pious; they ſapped the virtues of the unſteady; and they introduced a general ſpirit of groſsneſs and illiberal ſarcaſm. We ought not to wonder that they had many enemies, nor to believe that all who perſecuted them were actuated by a deſpotic temper or by ſordid motives.

We have hitherto beheld Chaucer in the character of the Child of Good Fortune, baſking in the ſunſhine of royal favour, and bleſſed with abundance in his worldly circumſtances. But, like other mortals, he was at length doomed to experience the uncertainty of human things. His patron, the duke

of Lancaſter, had long been the object of hatred and fear to the minions of the court. It is probable that, like the great Lord Shafteſbury in the reign of Charles II. this much-injured prince endeavoured to counteract the machinations of his enemies by ſecuring to himſelf the ſupport of a powerful party in the city of London. With this view, in the year 1384, he countenanced John of Northampton, a popular candidate for the Mayoralty of that city, in oppoſition to Sir Nicholas Brember, who was backed by the influence of the court. In this ſtruggle for power Chaucer enliſted himſelf on the ſide of his patron, and the popular party. The opponents of the court appear to have been by no means deficient in activity; but royal influence finally triumphed. Brember was elected to the Mayoralty; and the prevailing faction proceeded to adopt very ſevere meaſures againſt their antagoniſts. Amongſt the reſt, their vengeance was directed againſt Chaucer, who thought it prudent to avoid the ſtorm by retiring into Hainault, whence he proceeded to the province of Zealand. It ſhould ſeem, however, that the animoſity of his enemies was not very inveterate againſt him, as, whilſt he lived in exile, a patent was iſſued, permitting him to execute the office of comptroller of the Cuſtoms by deputy. But, notwithſtanding the merciful diſpoſition of the government of his country, he ſoon found himſelf involved in conſiderable embarraſſments. The friends to whom he had intruſted the management of his affairs in England proved unfaithful to their truſt, and ſuffered him to encounter the various evils of poverty in a foreign land. Stung with vexation, he reſolved to encounter the fury of his political enemies rather than endure the diſtreſſes which he experienced in baniſhment. He accordingly ventured to return home. Of this ſtep he had leiſure to repent. Soon after his arrival in England he was arreſted by an order from the court, and committed a cloſe priſoner to the Tower. During his confinement, which laſted three years, he was deprived of his public offices, and was reduced to the neceſſity of ſelling his two penſions for preſent ſubſiſtence.

The hiſtory of Chaucer's exile and impriſonment is involved in a veil of myſtery, which it is now perhaps impoſſible to remove. (1.) It is not a little ſtrange that he ſhould have withdrawn from the kingdom, not immediately on the commencement of proſecutions againſt the leaders of the popular party, but nine months after the arreſt, and three months after the trial of John of Northampton. (2.) It is very ſingular, that though the court party were ſo lenient to him as to continue to him the emoluments of his offices during his reſidence abroad, they were ſo implacable as to arreſt him on his arrival

rival in England. But (3.) It is ſtill more unaccountable that he ſhould have been deprived of his offices while the reins of government were held by Thomas of Woodſtock, the brother and zealous friend of John of Gaunt, who, in October 1386, uſurped the royal authority, and put to death many of thoſe very courtiers at whoſe inſtigation, it is ſuppoſed, that Chaucer was impriſoned.

It was during his impriſonment that Chaucer wrote his "*Teſtament of Love*," in the compoſition of which he adopted as his model Boethius's Conſolation of Philoſophy. The "*Teſtament of Love*," though full of myſticiſm, affords a pretty clear inſight into the cauſe of Chaucer's misfortunes: but it is juſtly obſerved by Mr. Godwin, that the querulouſneſs which pervades it is but little calculated to excite commiſeration.

After Richard II. had for the ſpace of two years and a half ſuffered himſelf to be ſtripped of the prerogatives of royalty, he at length ſummoned ſufficient firmneſs of mind to aſſert his rights, and diſmiſſed Thomas of Woodſtock and his aſſociates from their employments.

"It was on the third of May," ſays Mr. Godwin, "that Richard II. defeated the party of his uncle, Thomas of Woodſtock; and on the twelfth of July following Chaucer was appointed to the honourable and lucrative office of Clerk of the Works. The nearneſs of theſe dates naturally leads to the inference that there was ſome connection between the events; and tends to confirm the conjecture, already delivered, that Chaucer owed his liberation to the interpoſition of the queen. Unhappily, however, he did not obtain his enlargement unconditionally; and the terms upon which it was yielded form the principal blemiſh in the life of the poet.

"The adviſers of Richard II. inſiſted that Chaucer ſhould not be ſet at liberty till he had made an ample confeſſion of what they called his miſdemeanours, and had impeached his former aſſociates. To this propoſal he ultimately yielded; and, as he tells us in the performance we have been conſidering, offered to prove the truth of his information, by entering, according to the modes of the times, the liſts of combat with the parties accuſed; which they, as he adds, knowing the veracity of his allegations, declined."

The conditions to which Chaucer was obliged to ſubmit, in order to obtain his liberty, were truly humiliating. Mr. G.'s reflections upon this trait in the character of his hero, will, we think, approve themſelves to every candid mind.

"This, undoubtedly, is the circumſtance in the life of Chaucer which conveys the moſt unfavourable impreſſion of him to modern times. He ſtands here in the light of a perſon who accepted the confidence of a certain party; who, from the perſuaſion that they might ſafely truſt him, was admitted into their ſecrets; who partook of

of their counſels, and ſhared their attempts; and who afterward purchaſed his ſafety by betraying his aſſociates. Nothing can juſtify ſuch a conduct but the ſuppoſition that the individual by whom it is adopted has been deluded into ſome project of an exceedingly criminal nature; that he is afterward led by his reflections to ſee it in its true enormity; and that no way remains to prevent the perpetration but by a judicial impeachment: ſuch a ſituation is deſcribed in the perſon of Jaffier, in Abbé St. Réal's Narrative of the Conſpiracy of Venice. In that caſe the treachery employed may be admitted to be commendable, and, in ſome degree, to atone for the weakneſs and guilt incurred by the accuſer in the beginning of the tranſaction.

"But the ſituation of Chaucer was by no means of this ſort. The confederacy into which he had entered was probably a commendable one; and the end for which it had been formed had paſſed by, and the confederacy been diſſolved, before Chaucer gave information reſpecting his aſſociates.

"What, then, were the motives of his conduct? He has himſelf aſſigned one—in the indignation which he had conceived againſt them. They had plotted to ſtarve him, had cut off his ſupplies, and embezzled his income. He, probably, thought that no meaſures were to be kept with perſons who had conducted themſelves toward him ſo baſely. He was impatient of being any longer accounted their ally. All that was reſentful in his nature was ſtirred up at the thought of the treatment he had endured; and he felt as if it would be an offence againſt morality, and human nature, to ſuffer ſuch villany to go unpuniſhed. Theſe ſentiments are, undoubtedly, congenial to the mind of a man deeply injured; and eſpecially when the injury proceeds from thoſe for whom he had ſacrificed much, whom he has liberally aſſiſted in their difficulties, and for his connection with whom he is even ſtill ſuffering calamity and diſtreſs. Such ſentiments may extenuate what is offenſive in the conduct of Chaucer in this inſtance, but cannot juſtify it. He who purſues retribution for the offences of others, ſhould firmly refuſe to obtain it by any ſacrifice of the dignity and rectitude of his own character."

Soon after his liberation Chaucer received, as a token of reſtoration to the royal favour, an appointment to the office of Clerk of the Works, to which was attached a ſalary equivalent to 657 *l.* of our money. This office he reſigned in the courſe of the year 1391, probably with a view of retiring from the active concerns of life. To this date Mr. G. refers his ſecond reſidence at Woodſtock, where he ſuppoſes he compoſed his Treatiſe on the Aſtrolabe, and the Canterbury Tales. As the latter are confeſſedly the moſt exquiſitely finiſhed of Chaucer's compoſitions, we were moſt grievouſly diſappointed to find ſo meagre and *jejune* an account of them in Mr. G.'s work. He informs us, in his Preface, that he has been "conſtrained to

to omit the analyſis of theſe Tales, and the endeavour to trace their deſcent through preceding and contemporary authors." Why this ſhould have been the caſe we cannot conceive, unleſs (as from various circumſtances of internal evidence we ſuſpect to have been the fact) Mr. G. commenced the printing before he had finiſhed the compoſition of his work. Had not he fallen into this error, he might have noted many pages containing matter little if at all relevant to his main ſubject, which might have been advantageouſly ſacrificed, or, at leaſt, compreſſed, in order to make room for an elaborate criticiſm upon the moſt illuſtrious production of Chaucer's genius. This proceſs would alſo have enabled him to maintain a better proportion between the quantity of collateral matter introduced at the beginning, and at the cloſe of theſe volumes.

In the year 1386 the Duke of Lancaſter ſailed from England, with an army of 20,000 men, to aſſert his claim to the Spaniſh monarchy. Though his arms were not crowned with ſucceſs in this expedition, he found means to induce his competitor, the ſon of Henry of Tranſtamare, to compromiſe their mutual pretenſions by eſpouſing his only daughter by his Spaniſh conſort. He had previouſly married his eldeſt daughter by the princeſs Blanche, to the king of Portugal. By theſe ſplendid alliances he was well recompenſed for the loſs of the empty title of King of Caſtille, which he now relinquiſhed. He returned to England in the year 1389, bringing in his train forty-ſeven mules loaded with the treaſure which he had obtained from the Spaniſh monarch as the price of the renunciation of his claims to the Caſtilian throne. In July 1394, his Spaniſh conſort died; and, in January 1396, he publicly eſpouſed Catherine Swinford, with whom he had lived on terms of too familiar intimacy for twenty years. Catherine was ſiſter to Chaucer's wife; and it may eaſily be imagined that this marriage would ſtrengthen the bond of friendſhip by which the prince had been ſo long united to the poet. This circumſtance gives probability to the tradition that Chaucer, in the latter period of his life, became maſter of Donnington Caſtle, in Berkſhire, and of the ſurrounding demeſne. The magnificent ſpirit of John of Gaunt would incite him to raiſe the connexions of his new wife from obſcurity; and if Chaucer did in reality acquire the Lordſhip of Donnington, there can be no doubt that he was indebted for this ſplendid gift to the kindneſs of his ancient benefactor. Among the records of the year 1398 we find a proof of the continuance of his intereſt at court, in the grant of a tun of wine, to be yearly delivered to him by the king's chief butler in the port of London.

In the year 1398 Henry of Bolingbroke, eldeſt ſon of the duke

duke of Lancaſter, was baniſhed the realm for the term of ten years, of which four were remitted by the favour of his ſovereign. The "aged Gaunt" did not long ſurvive this affliction. He died on the 3d day of February in the following year. The conſequent confiſcation of the eſtates of his heir by Richard II. and the revolution, by which that ill-fated monarch was deprived of his crown and his life, are incidents familiar to thoſe who have even a ſlight acquaintance with Engliſh hiſtory.

It may naturally be ſuppoſed that Chaucer would not be regarded with an unfavourable eye by the new monarch, who was in a manner connected with him by the ties of blood. We accordingly find that eighteen days after the acceſſion of Henry IV. the grants which he enjoyed under the former reign were renewed, and a further penſion of forty marks per annum was ſettled upon him five days earlier than that date. It is, however, remarked by Mr. G. that, unlike his early aſſociate Gower, he did not hail the riſing ſun with the ſtrains of poetry. With a ſingle exception, which comes in a very queſtionable ſhape, he abſtained from conſecrating the effuſions of his muſe to the praiſes of the uſurper. He was now, indeed, arrived at a time of life in which man generally finds little reliſh in the charms of ſong, or in the purſuits of ambition. He repaired, indeed, to London in the year 1400; but, in all probability, not, as has been generally ſuppoſed, with a view of proſecuting his intereſt at court, but in order to ſhelter himſelf, in the crowds of the metropolis, from the perils incident to an unſettled ſtate of government. He did not long ſurvive his removal from the ſhades of Donnington. On the 25th of October, 1400, he died, at the mature age of ſeventy-two, in a houſe which he had hired, in the preceding year, from the abbot of Weſtminſter; "the ſituation of which is ſaid to have been nearly on the ſame ſpot where Henry the Seventh's chapel now ſtands." His remains were interred in a part of Weſtminſter Abbey, which, from that circumſtance, derived the name of the *poet's corner*, a name which it ſtill retains.

Thus have we preſented our readers with an Abſtract of the principal topics which occur in Mr. G.'s Life of Chaucer. From this abſtract they will ſee that in theſe volumes he treats of ſubjects of great curioſity and importance—ſubjects which are highly intereſting to the literary and political antiquarian, and to the profounder ſtudents of Engliſh hiſtory. It is with pleaſure that we ſtate our opinion, that in diſcharging the prime duty of an hiſtorian, to the inveſtigation of facts he unites the virtues of induſtry, ſagacity, and fidelity. His

hiſtorical

hiſtorical narrative is founded upon the oldeſt and moſt authentic authorities, the references to which are laudably minute and frequent. The events which he has recorded he has contemplated with an attentive eye: and though we would by no means be underſtood as ſubſcribing to all his concluſions, it cannot be denied that many of his reflections are equally juſt and profound. He has evidently laboured, and with ſucceſs, to diveſt himſelf of the prejudices of his own ſyſtem. Hence, whilſt in the tone of a reformer he reprobates the 3d Edward as the deſtroyer of villages, and the plunderer of provinces, he duly reverences the valour, the politeneſs, and the unſullied honour with which that monarch diſcharged the duties of chivalry. And though he is, in certain reſpects, a fearleſs follower of Hume, he does not join with him in his ſneers at the early oppugners of the Romiſh church, but ſpeaks with reſpect of their labours in the cauſe of religious freedom, and defends their fame from unmerited reproach.

As a conſiderable drawback upon theſe commendations, we muſt repeat our obſervation, that Mr. G. has not reſtrained himſelf within any moderate limits in the introduction of matter very remotely if at all relevant to his ſubject. The conſequence of this is, that his work is deficient in that juſt proportion of parts which is neceſſary to conſtitute perfection in the productions of art. Hence it reſembles thoſe ancient Engliſh manſions, the outſide view of which preſents us with no architectural center, no correſpondence of one wing or compartment with another; whilſt their interior contains a variety of abrupt and ill-contrived paſſages, many of which, however, terminate in apartments conſtructed in exact ſymmetry, and decorated with elegant magnificence.

The general courſe of Mr. G.'s ſtyle is clear and fluent; but we have obſerved not a few occaſions on which, like Shakeſpeare, when he labours moſt to ſhine he is leaſt ſucceſsful. We have alſo remarked that, in conſequence of his late habits of conſulting French authors, he now and then deviates into the Gallic idiom: v. g. Preface, p. xi. "I have acknowledged the ſlightneſs of the preſent work *in compariſon of* the magnitude of its ſubject." Again, vol. i. p. 128. "They advanced, attended by a multitude of ſergeants, whoſe office it was to *contain* the populace in ſilence and reſpect. To the ſame cauſe we aſcribe the ſtriking awkwardneſs of the following phraſeology, which occurs p. 176. "The breach of perſpective was ſo groſs *as for Joſeph to be* the largeſt figure."

We apprehend Mr. G. cannot quote a good authority for the uſe of the word *perſonation* as the ſynonym of theatrical repre-

ſentation, (ſee p. 76.); and when he talks of mankind being *intellectualiſed* (p. 78.) we are inclined to ſay, with Sir Hugh, "this is affectatious." The ſame condemnation we muſt paſs upon the epithet *ſweet*, as applied to Grecian architecture, p. 176; and we regard both the ſubſtance, and the mode of his compariſon, of the ſhaft of the later Gothic pillars to bundles of tobacco-pipes, as a very lame attempt at wit. Nor can we tolerate the materialiſm of the expreſſion, *defecate the groſſneſs of the mind*, or *the cleanneſs and ſpringineſs* of the mind's *muſcular powers*; which notable clauſes occur in one ſentence, p. 199, and the former of which Mr. G. deems ſo expreſſive that he repeats it in p. 364.

We were ſurpriſed to find Mr. G. ſo frequently falling into an error in compoſition, very common in unpractiſed writers, in uſing the participle preſent without a correſpondent noun, in the ſentence of which it conſtitutes a principal member. We will illuſtrate our meaning by an example. In vol. i. p. 19, he obſerves, "The greater part of the nobility under William I, and Henry II, were natives of France; and moſt of thoſe who were not ſtrictly ſo poſſeſſed eſtates in that country." He then proceeds thus: "Living in intercourſe with each other, and with their neighbours on the Continent, and deſpiſing the rudeneſs and barbarity of the Saxon race, the vernacular language of our iſland ſunk into neglect and contempt." As the latter ſentence now ſtands, the participles *living* and *deſpiſing*, in ſtrict grammatical conſtruction, refer to *the vernacular language*; whereas they are intended to refer to nobles, in the preceding ſentence. Such errors are ſo eaſily corrected, that it is with no ſmall degree of vexation that we ſee them occur in works, the general merits of which bid fair to gain the ſuffrages of thoſe who are able to appreciate the difficulty and value of a ſucceſsful application to the ſtudy of polite literature.

To each of theſe volumes Mr. G. has ſubjoined an Appendix, conſiſting principally of copies of ſuch ancient records as he had occaſion to conſult in the courſe of the compoſition of his work. Two Portraits of Chaucer, and one of John of Gaunt, which embelliſh this publication, furniſh the occaſion, and the principal matter, of a Diſſertation, which Mr. G entitles, "Hints for a Catalogue of ancient Paintings in England." In this ſubject Mr. G. is evidently a novice; and his hints do not contain any matter of much importance.

XXIII. *Lectures on the Elements of Chemiſtry, delivered in the Univerſity of Edinburgh, by the late Joſeph Black, M. D. &c. &c. &c. Now publiſhed from his MS. by John Robiſon, LL. D. Profeſſor of Natural Philoſophy in the Univerſity of Edinburgh.* 2 vols. 4to. pp. 1348. price 3*l.* 3*s.* Longman and Rees, London; Creech, Edinburgh. 1803.

THE philoſopher whoſe Lectures are now, for the firſt time, laid before the public in an authenticated form, began his career at a time when chemiſtry ſcarcely claimed the rank of a ſcience; and it owes its title to this diſtinction, in no ſmall degree, to the brilliant diſcoveries of Doctor Black, which, unqueſtionably, are the groundwork of the reformed chemical ſyſtem. It is a rare, and, perhaps, an unexampled inſtance of literary moderation, that diſcoveries of ſuch importance, as fairly entitled their author to a place among the firſt philoſophers of the age, ſhould not have been made the ſubject of a definite and public claim; and that they ſhould have been announced to the world in a mode of all others the leaſt calculated to inſure to him the honours that were juſtly his due. By delivering them only to an audience, who, for the moſt part, were little qualified to appreciate their value, Dr. Black ſubjected himſelf to the miſrepreſentation which muſt always follow the oral communication of an abſtruſe doctrine, as well as to the riſk of philoſophical piracy; both of which conſequences, in effect, enſued. For more than five years he has now ceaſed to promulgate the invaluable body of ſcientific knowledge which theſe Lectures afford. No authentic hiſtory of his labours, reſpecting latent heat, was to be found among the records of ſcience; and at a period more remote than the preſent from that of his diſcoveries, the fair appropriation of them might have become a ſubject of controverſy. It was, therefore, on the part of his ſurviving friends, an act of juſtice to his memory to deliver to the public thoſe proofs and documents which eſtabliſh Dr. Black's title to the diſcovery of latent heat. And the fulfilment of this duty is accompanied with that of another—the juſt allotment to our own country of diſcoveries which have been applied to their own purpoſes, without proper acknowledgment, by the philoſophers of a neighbouring nation.

For the delicate and important offices of biographer and editor, no one was better qualified than the gentleman to whom they have been confided by Dr. Black's executors. Having been the favoured pupil of this philoſopher, at the period when his firſt ſpeculations commenced on the ſubject of latent heat, Mr. Robiſon had an opportunity of witneſſing the gradual

dual development of his opinions. They afterwards became colleagues in the Univerſity of Edinburgh; and, for the ſucceeding twenty-five years, were united by uninterrupted intimacy and friendſhip. He adviſed, however, the choice of another contemporary philoſopher, as attached to Dr. Black by the ſame ties; having had ſuperior opportunities of knowing the whole train of his thoughts, and profoundly verſed in chemical ſcience. This was Mr. Watt, of Birmingham; but his occupations prevented him from affording more than occaſional aſſiſtance. The taſk of editing theſe Lectures proved to be a very ſerious and difficult one; for no other tranſcript of them could be found than looſe and detached notes; and its execution was conſequently delayed for ſeveral years.

The Preface conſiſts, for the moſt part, of a biographical Sketch of Dr. Black, whoſe life, like thoſe of moſt other men engaged in the cultivation of ſcience, was productive of few events that are ſuited to awaken or gratify general curioſity. Yet his hiſtory is extremely intereſting, as it traces the progreſs of a mind of uncommon ſimplicity and power—it brings us acquainted with his habits of thought and arrangement—it diſtinguiſhes thoſe parts of his intellectual character which contributed ſo materially to his ſucceſs as a philoſopher—and it holds out the animating proſpect, to all who follow the ſame ſober plan of experimental inquiry, of attaining a like pre-eminence in ſcience. There is no trait of intellectual or moral character diſcovered to us by his biographer, that does not produce impreſſions harmonizing entirely with thoſe excited by his philoſophical works. The ſame temperate government of mind that reſtrained him from wild and viſionary theories in ſcience, rendered him placid and tranquil in domeſtic life. In his ordinary affairs and occupations, as in his philoſophical purſuits, we mark the ſame habits of order and nice arrangement: and the moderation of his worldly views was perfectly conſiſtent with that of his literary ambition. His genius was not active, ardent, or enterpriſing; but cautious, patient, and perſevering, though occaſionally indolent in the inveſtigation of truth. Indeed much of his ſucceſs may be traced to a ſobriety and complacency of mental temperament, equally inconſiſtent with the keenneſs of diſappointment that is ſometimes excited when the flattering viſion of a firſt and general view fails to be realized, as with thoſe triumphant feelings on the firſt dawn of a diſcovery, which have occaſionally led philoſophers to be ſatisfied with a very incomplete eſtabliſhment of the truth. He never found it neceſſary materially to alter, much leſs to retract, his ſtatement of facts; and though, in the courſe of the continued inveſtigation of years, he has

improved the superstructure, the foundation of his doctrines has remained unshaken.

The philosophical habits of Dr. Black appear to have been formed at an early period of life.

'Our young philosopher,' says his biographer, 'had laid down a very comprehensive and serious plan for the conduct of his studies. This appears by a number of note-books found among his papers. There are some in which he seems to have inserted every thing as it took his fancy, in medicine, chemistry, jurisprudence, or matters of taste; and I find others into which he has transferred the same things, but has distributed them according to their scientific connections. In short, he has kept a journal and leger of his studies, and has posted his books like a merchant. I have looked over these memorandums with some care, and have there seen the first germs of those discoveries which have at last produced such a complete revolution in chemical science. What particularly struck me was the steadiness with which he advanced in any path of knowledge;—*nulla retrorsum*. Things are inserted, for the first time, from some present impression of their singularity or importance, but without any allusion to their connections. When a thing of the same kind is mentioned again, there is generally a reference back to its fellow; and thus the most insulated facts often acquired a connection which gave them scientific importance.'

The fruits of this method of study were early apparent; and his inaugural dissertation, "*De Acido a cibis orto, et de Magnesiâ*," gave an earnest of his future splendid discoveries. Mr. Robison has preserved an anecdote on this subject, which affords an honourable testimony to the youthful abilities of Dr. Black, as well as to the sagacity of the President de Montesquieu:

'When Dr. Black took his degree in medicine he sent some copies of his Essay to his father in Bourdeaux. A copy was given, by the old gentleman, to his friend, the President Montesquieu, who, after a few days, called on Mr. Black, and said to him, "Mr. Black, my very good friend, I rejoice with you; your son will be the honour of your name and of your family." That sagacious philosopher saw, with the first glance, the door opened to a field of research, altogether novel, and of unknown extent.'

The first appointment of Dr. Black was to the Professorship of Anatomy, and the Lectureship on Chemistry, in the University of Glasgow, in the year 1756. In the former branch of medical study he did not consider himself so well qualified to be useful, but determined to do his utmost. Soon after, however, he made arrangements with the Professor of Medicine; and, with the concurrence of the University, the Professors exchanged their tasks.

The occupation of Dr. Black at this period, in teaching the elements of medical and chemical ſcience, prevented him from immediately engaging, with the ardour that might have been expected, in the new and boundleſs field of chemical reſearch, which he himſelf had opened.

'It muſt be owned,' ſays his biographer, 'that Dr. Black was too little animated by his own ſucceſs—too inſenſible to the real value of literary fame, and to the notice taken by the public of his diſcoveries, and not ſufficiently excited to the vigorous proſecution of them.'

It was not till between the years 1759 and 1763 that he brought to maturity thoſe ſpeculations reſpecting the combination of heat or fire with the ſubſtance of tangible matter, which had long occaſionally occupied his thoughts. The appearances of nature, by which his theory was firſt ſuggeſted, are open to univerſal obſervation; but they had not been rightly interpreted by any philoſopher, previouſly to Dr. Black. Long before the performance of his moſt deciſive experiments

'He had full conviction of the truth of the doctrine, by reflecting on the obſervations of every day of froſt or thaw. Since a fine winter day of ſunſhine did not at once clear the hills of ſnow, nor a froſty night ſuddenly cover the ponds with a thick cake of ice, Dr. Black was already convinced that much heat was abſorbed and fixed in the water which ſlowly trickled from the wreaths of ſnow; and, on the other hand, that much heat emerged from it while it was as ſlowly changing into ice. For, during a thaw, a thermometer will always ſink when removed from the air into melting ſnow; and, during ſevere froſt, it will riſe when plunged into freezing water. Therefore, in the firſt caſe, the ſnow is receiving heat; and, in the laſt, the water is allowing it to emerge again. Theſe were moſt unqueſtionable inferences from obſervations the moſt familiar; and they now appear moſt obvious and eaſy: yet, before Dr. Black, no perſon ſeems to have made them. Fahrenheit, Boerhaave, Mairan, De Luc, and all the inquiſitive meteorologiſts of the two preceding centuries, though inceſſantly contemplating and employing the ſame facts in their diſquiſitions, never mention having had ſuch a thought; nor is a trace of it to be ſeen in the laborious collections of that unwearied compiler, Profeſſor Muſchenbroeck. It is the undivided property of my ingenious and acute preceptor.'—

'There is ſuch an analogy between the ceſſation of thermometric expanſion, during the liquefaction of ice, and during the converſion of water into ſteam, that Dr. Black had no ſooner explained the firſt of thoſe anomalies than he felt in his own mind that all his former conjectures about a variety of phenomena in the boiling, and even in the gentle evaporation of fluids, were well founded; and he was perſuaded that in the ſame manner as ice in liquefaction requires the combination of a great quantity of heat, in order to form water,

water, ſo water, in order to its converſion into ſteam, alſo requires another combination with heat, in an unknown proportion. When he conſidered the ſlow production of ſteam, notwithſtanding the continued heat of glowing fuel in contact with the veſſel,—the ſcalding power of ſteam,—and the great heat raiſed in the refrigeratory of a ſtill,—he was ſo much convinced of the perfect ſimilarity of Nature's procedure in both caſes, that he taught this doctrine in his Lectures in 1761, before he had made a ſingle experiment on the ſubject; and he explained with great felicity of argument, many phenomena of nature which reſult from this *vaporific combination of heat*. This muſt not be conſidered as unwarrantable or hypothetical. It reſulted from a careful ſtudy of thoſe facts which the operations of nature continually preſented to him. He ſaw no occaſion for more experience for eſtabliſhing the fundamental propoſition. I have ſome notes taken in the claſs of this ſeſſion, by a nobleman eminent for his ſcience and learning, by which it appears that Dr. Black had brought his thoughts on this ſubject to full maturity, and that nothing was wanting but a ſet of plain experiments, to aſcertain the *preciſe quantity* of heat which was combined in ſteam, in a ſtate not indicated by a thermometer, and therefore latent, in the ſame ſenſe that the *liquefying heat* is latent in water.'—

'Thus was eſtabliſhed another law of nature, of moſt extenſive and important influence in the train of changes that are going on around us. Here we obſerve another combination of heat or fire, the mighty agent by whoſe operation all theſe changes are effected. Heat, or the cauſe of heat, ſeems now to put on a real form, and is no longer liable to be conſidered as a mere condition or ſtate, into which other matter may be brought; as noiſe or ſound is known to indicate merely a certain undulating or tremulous motion of air, or other elaſtic matter. But we now ſee heat ſuſceptible of fixation, of being accumulated in bodies, and, as it were, laid by, till we have occaſion for it; and we are as certain of getting the ſtored-up heat out of the ſteam or the water, by changing them into water or ice, as we are certain of getting out of our drawer the things we laid up in them.'

In addition to the evidence of theſe facts, Dr. Black, in conjunction with Mr. Watt, who was then his pupil, deviſed and executed the moſt ſatisfactory experiments in proof of the doctrine: and it remains to this day the eſtabliſhed creed of philoſophers throughout Europe. But its utility did not terminate in the gratification of curioſity. For Mr. Watt, by his judicious application of Dr. Black's inſtructions, laid the foundation of his improvement of the ſteam-engine, an invention, which, more than any other of the laſt century, has contributed to raiſe this country to its preſent height of opulence and power.

In the year 1766 Dr. Black obtained the Chemical Chair in the Univerſity of Edinburgh, in conſequence of the removal

of Dr. Cullen to that of Medicine. From this period to that of his death, he devoted his whole time and attention to the communications which his pupils had a right to expect from him; and in this way no one ever roſe to greater or more deſerved celebrity. His talents as a lecturer, are ſo faithfully delineated by Profeſſor Robiſon, in the following extracts, that all who have heard Dr. Black will admit the fidelity of the portrait.

'To this reſolution Dr. Black rigidly adhered, endeavouring every year to make his courſes more plain and familiar, and illuſtrating them by a greater variety of examples in the way of experiment. No man could perform theſe more neatly and ſucceſsfully. They were always ingeniouſly and judiciouſly contrived, clearly eſtabliſhing the point in view, and never more than ſufficed for this purpoſe. While he ſcorned the quackery of a ſhow-man, the ſimplicity, neatneſs, and elegance, with which they were performed, were truly admirable. Indeed, the *ſimplex munditiis* ſtamped every thing that he did. I think it was the unperceived operation of this impreſſion that made Dr. Black's Lectures ſuch a treat to all his ſcholars. They were not only inſtructed, but (they knew not how) delighted; and without any effort to pleaſe, but ſolely by the natural emanation of a gentle and elegant mind, co-operating, indeed, with a moſt perſpicuous exhibition of his ſentiments, Dr. Black became a favourite Lecturer; and many were induced, by the report of his ſtudents, to attend his courſes, without having any particular reliſh for chemical knowledge, but merely in order to be pleaſed. This, however, contributed greatly to the extending the knowledge of chemiſtry; and it became a faſhionable part of the accompliſhment of a gentleman.'—

'As to the manner in which Dr. Black acquitted himſelf in his public character of a profeſſor, I need only ſay that none contributed more largely to eſtabliſh, and ſupport, and increaſe, the high character which the Univerſity of Edinburgh has acquired. His talent for communicating knowledge was not leſs eminent than for obſervation and inference from what he ſaw. He ſoon became one of the principal ornaments of the Univerſity; and his Lectures were attended by an audience which continued increaſing from year to year, for more than thirty years. It could not be otherwiſe. His perſonal appearance and manner were thoſe of a gentleman, and peculiarly pleaſing. His voice in lecturing was low, but fine; and his articulation ſo diſtinct, that he was perfectly well heard by an audience conſiſting of ſeveral hundreds. His diſcourſe was ſo plain and perſpicuous, his illuſtration by experiments ſo appoſite, that his ſentiments on any ſubject never could be miſtaken, even by the moſt illiterate; and his inſtructions were ſo clear of all hypotheſis or conjecture, that the hearer reſted on his concluſions with a confidence ſcarcely exceeded in matters of his own experience.'

The

The demeanour of Dr. Black in private life was marked by elegance, propriety, and correctneſs. He was not merely a philoſopher, but had the manners of a gentleman, and the attainments of a polite ſcholar. He was a ſtranger to none of the elegant accompliſhments of life; and his talents peculiarly fitted him for converſation, into which, whether on ſerious or trivial ſubjects, he readily entered. Hence his ſociety was acceptable to perſons of every deſcription. With the late Dr. Adam Smith he lived on terms of mutual confidence and friendſhip. 'A certain ſimplicity of character, with an incorruptible integrity, which was acutely ſenſible to the ſmalleſt indelicacy or incorrectneſs, was inſtantly ſeen by each of theſe friends in the character of the other, and rivetted the band of their union. Dr. Smith uſed to ſay, that no man had leſs nonſenſe in his head than Dr. Black; and he often acknowledged himſelf obliged to him for ſetting him right in his judgment of character, confeſſing that he himſelf was apt to form his opinion too generally from a ſingle feature. Indeed were I to ſay what intellectual talent Dr. Black poſſeſſed in the moſt uncommon degree, I think I ſhould ſay that it was his judgment of human character, and a talent which he had of expreſſing his opinion in a ſingle ſhort phraſe, which fixed it in the mind never to be forgotten. Dr. Smith's pictures of men had not always this preciſe ſimilitude, he being more apt to decide haſtily of character; and he was not unfrequently miſtaken in the judgments he formed on a ſhort acquaintance.' The ſame prominent feature, 'perfect ſingleneſs of heart, void of all guile,' 'attached Dr. Black warmly to Mr. David Hume; and the attachment was equally mutual and confidential.'

'Dr. Black's conſtitution was never robuſt, and as he advanced in years, it became gradually more delicate and frail, ſo that every cold he caught occaſioned ſome degree of ſpitting of blood. Yet he ſeemed to have this unfortunate diſpoſition of body almoſt under command, ſo that he never allowed it to proceed far, or to occaſion any diſtreſſing illneſs. And he thus ſpun his thread of life to the laſt fibre; and even this does not ſeem to have broken, but merely to have ended.' —On the 26th November 1799, and in the ſeventy-firſt year of his age, he expired, without any convulſion, ſhock, or ſtupor, to announce or retard the approach of death. Being at table with his uſual fare, ſome bread, a few prunes, and a meaſured quantity of milk, diluted with water, and having the cup in his hand, when the laſt ſtroke of his pulſe was to be given, he had ſet it down on his knees, which were joined together, and kept it ſteady with his hand, in the manner of a perſon per-

fectly at eaſe; and in this attitude expired, without ſpilling a drop, and without a writhe in his countenance.'

Of the plan of Dr. Black's Lectures, the arrangement which he has adopted, and the fitneſs of this work to the purpoſes of an elementary treatiſe, we ſhall now endeavour to convey ſome notice to our readers. For to attempt an analyſis of the work at large, would be to compreſs into a form, too minute for diſtinct perception, the widely-extended circle of chemical ſcience.

The facility and preciſion with which the elements of a ſcience are firſt acquired, depend, in a great meaſure, on the juſt and perſpicuous diſtribution of its facts and doctrines. Indeed a well-deviſed and luminous claſſification, the general principle of which can be eaſily underſtood, ſerves the ſtudent as an artificial memory, and enables him to retain, and to recal promptly for uſe, any one fact out of the infinite variety which the ſcience comprehends. Now the improvement of chemical arrangements, it appears to us, is eſſentially connected with that of the ſcience itſelf. The diſcovery of particular truths, and their accurate eſtabliſhment, is the firſt ſtep in the progreſs of chemiſtry. From theſe, well aſcertained and attentively compared, general principles or general laws are next deduced, which correct the individual facts, like the claſſes and orders of naturaliſts, by circumſtances of reſemblance. There is this difference, however, between the claſſifications of natural philoſophy and thoſe of natural hiſtory, that the characters which ſerve as the baſis of the latter are circumſtances of outward ſimilitude only; ſuch as the diſpoſition of the teeth in animals, or the number of the parts of fructification in vegetables. They are therefore permanent, and quite open to obſervation; whereas the generic characters of natural philoſophy are derived from reſearches into the hidden nature and properties of bodies, and are often attained by toilſome inveſtigation. The diſcovery, alſo, of a new property in any ſubſtance, is often followed by a change in its arrangement among natural bodies. Barytes and Strontites, for example, which were firſt claſſed among the earths, were with much propriety removed when found to be extremely ſoluble in water, to a place among the alkalis. The hiſtory of the ſcience preſents abundant inſtances of ſimilar changes.

Chemical claſſifications muſt from this cauſe be liable to frequent ſubverſions; and we can ſcarcely hope for a faultleſs or permanent one, till the ſcience has attained (what is never likely to happen) its ſtate of ultimate perfection. This, however, ſhould not deter us from availing ourſelves of the beſt

beſt arrangement that the ſtate of the ſcience admits; nor ſhould it induce us to recur to antiquated ſyſtems, becauſe our own, though of late formation, muſt undergo a revolution in its turn. The ſyſtem of the lateſt conſtruction muſt, generally ſpeaking, be the beſt; becauſe it is capable of including a variety of facts, not reducible to former laws; and becauſe it muſt reſt on accumulated and more accurate obſervations.

It is a ſtrong preſumption, therefore, againſt the propriety of the arrangement choſen by Dr. Black, that it was adopted nearly forty years ago, and has not ſince been eſſentially altered. Compared with the recent claſſifications of chemical philoſophers, it appears to us to hold the ſame value that an ancient edifice, accommodated by repeated alternatives to modern taſte and modern convenience, bears to one conſtructed with the moſt improved materials, and on a plan perfected by the cautious avoidance of former defects, and by the ſucceſsful imitation of ancient beauties. In the ſyſtem of Dr. Black, though faulty in its general plan, there are, however, excellencies to be attained only by the hand of a maſter: and the fundamental truths of chemical ſcience in particular, are exhibited with a perſpicuity and preciſion, which induces us to recommend theſe Lectures to all who are entering on the ſtudy of chemiſtry.

That we may not be taxed with a haſty and general condemnation of Dr. Black's plan of arrangement, we ſhall proceed to point out a few, among the numerous inſtances that it contains, of defective claſſification. He divides his ſubject into two parts—the firſt including the general, and the ſecond the particular, doctrines of chemiſtry. Under the firſt diviſion are placed 1, The more general phenomena of heat. 2, The more general facts reſpecting mixture. And 3, The deſcription of a chemical apparatus. To this order we have not the ſmalleſt objection; except that the laws of chemical affinity, which are delivered in the ſecond diviſion, would perhaps with propriety have preceded the ſubject of heat. On this, however, we do not inſiſt, ſince it has not yet been demonſtrated, (though it was the opinion of Dr. Black and of his editor, ſee p. 514) that heat is ſubſervient to the laws of affinity, or influenced by them in the phenomena it exhibits.

The ſecond diviſion treats of the particular doctrines of chemiſtry under the head of 1ſt, Salts; 2dly, Earths; 3dly, Inflammable Subſtances; 4thly, Metals; 5thly, Waters; and 6thly, Animal and Vegetable Subſtances.

The principle of this claſſification we apprehend to be eſſentially defective; and that it is very far inferior to the luminous

and philoſophical order, adopted by ſubſequent ſyſtematical writers on chemiſtry. Inſtead of commencing with ſimple bodies, and proceeding gradually to the more complex, it ſets out at once with the hiſtory of ſubſtances, which are extremely complicated, and the component parts of which muſt neceſſarily be unknown to the ſtudent. The moſt ſimple of the Salts (under which term Dr. Black comprehends Alkalis, Acids, and their compounds) conſiſts of at leaſt two ingredients; and it would ſurely be the moſt natural order to fix in the mind of the ſtudent the characters and properties of theſe ſimple elements, before he proceeded to the reſults of their union with each other. The ſyſtem of Dr. Black aſſigns no ſeparate claſs to ſimple or undecompounded bodies. Even ſuch of the gaſes as have elementary baſes are introduced in connection with compounded ſubſtances. Thus oxygenous gas is aſſociated with nitrate of potaſh, and azotic gas (as diſtinguiſhed from carbonic acid) with carbonate of magneſia. The hiſtory of nitrous gas and of nitrous oxyd form a part of that of mercury. This leads to habits of aſſociation in the mind of the ſtudent, which, if he is to benefit by ſubſequent and more perfect ſyſtems, muſt be entirely unlearned; and the acquirement of a juſter arrangement is rendered more difficult, by its confuſion with that which had previous occupation of the mind.

To reap the full advantage which theſe Lectures are capable of affording, without the inconvenience to which we have alluded, we recommend to the ſtudent that he ſhould take as his manual the Elementary Treatiſe of M. Lavoiſier, or any one of the beſt recent ſyſtems. Let him peruſe the Lectures of Dr. Black in connection with, and in the order ſuggeſted by, the manual he has ſelected. For example, after the firſt chapter of Lavoiſier's Elements he may read with advantage Dr. Black's Lectures on Heat: and in general he may ſupply the deficiencies of his elementary treatiſe by the full and accurate information to be gathered from the work before us. He will thus be ſpared afterwards the diſagreeable taſk of changing his whole plan of arrangement; and will poſſeſs all the knowledge to be collected from this work, in an order much more perfect, and more likely to be permanent, than that in which it is here preſented.

We have entered thus at length into the character of Dr. Black's claſſification; becauſe in a converſation with Profeſſor Robiſon, the particulars of which are recited in a note (p. 547), he attempted a formal defence of it, and endeavoured to reconcile it to the juſt principles of philoſophical arrangement. We are inclined to ſuſpect, that had the Doctor commenced

menced his office of a teacher of chemiſtry, after the eſtabliſhment of the new chemical doctrines, and with a mind free to chooſe between the old and reformed ſyſtems, he would have adopted the claſſification founded on the latter in its fulleſt extent. And we attribute his ſlowneſs to alter the plan of his Lectures to a natural and indeed univerſal reluctance, which may be obſerved in men at a late period of life, to change their whole habits of mental arrangement. His adherence to a long eſtabliſhed order we are, therefore, far from imputing to him as a fault. On the contrary we admire and commend that truly philoſophical candour which led him, when advanced in years, to relinquiſh the favourite doctrines of his youth, and accommodate his opinions to thoſe of men, who were indebted to him for the ground-work of their theories, and yet failed to make a fair acknowledgment of the obligation.

Dr Black's manner of lecturing was ſimple, perſpicuous, and elegant—peculiarly ſuited to the conveyance of elementary knowledge. A fair ſpecimen of it may be found in the following extracts:

"The laſt of the three propoſitions which I ſaid may be deduced from the experiments on the communication of heat is, that

"The celerity with which heat is communicated from hotter bodies to colder ones, when all other conditions are equal, is proportionable to the extent of contact, and cloſeneſs of communication, between the bodies.

"Every perſon is prepared to admit this general rule by common experience. We all underſtand that, if we had two balls, and two cubes of gold, and one of each was made very hot in an oven, and then laid upon the other, the heat would be communicated much faſter from the hot cube to the cold one, than from the hot ball to the cold one, which is touched by it in one point only.

"Of the general fact expreſſed by this propoſition we have examples in the experiments that have been made on the heating and cooling of maſſes of the ſame matter, but of different forms, and different ſizes, expoſed at the ſame time to be heated by a conſtant and equal heating cauſe, or to be cooled by a ſtream of cold air. It being at the ſurface that the body has contact and communication, either with the cold air or with the heating cauſe, the extent of contact and communication of parts is, in this caſe, the whole ſurface. Accordingly, thoſe forms which contain the ſame quantity of matter under the greater ſurface, are the more quickly heated or cooled in proportion to the extent of that ſurface; an ounce of gold in the form of a cube, is heated and cooled ſooner than the ſame quantity in the form of a ball; and if it be beaten into the form of a thin plate, it is heated and cooled incomparably ſooner, in proportion as the ſurface is then the more extended; and, for the ſame reaſon, when the maſſes we compare have the ſame form, and differ only

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in their ſize, the ſmaller are heated or cooled faſter than the larger, or in the ſhorter time, in the direct proportion of their dimenſions. If we have, for example, two cubes of gold, in one of which the diameter is only the half of that of the other, and both of them are plunged into boiling water to be heated; or after they are heated, to be expoſed to a ſtream of cold air to cool, the ſmaller will be heated or cooled in half the time that is required by the other; for, in the ſmaller body the ſurface bears twice the proportion to the quantity of matter, and conſequently to the quantity of heat which is to be either communicated or taken away, that it does in the larger, the quantity of matter being as the cube, and the ſurface only as the ſquare of the diameter. And, accordingly, ſome experiments made by Sir Iſaac Newton, and by Dr. Martin, agree ſufficiently with this general rule, which applies equally to all maſſes of unequal ſize, but of the ſame matter, and having the ſame form, whatever that be.

"This enables us to underſtand how it happens, that in thoſe arts in which much heat and fuel are employed, as in the extraction of metals from their ores, founderies, diſtilleries, and the like, experience has ſhewn, that the larger they make their furnaces and ſtills, and other ſuch utenſils, they do their work with ſo much the leſs fuel; for, in the larger furnaces and ſtills, and other ſuch utenſils, the extent of ſurface, communicating with the air, bears a ſmaller proportion to the contents of the furnace or ſtill, and to the quantity of fuel employed, or of heat produced, than in ſmaller utenſils of the ſame nature; and the waſte of heat is therefore leſs.

"We can alſo explain, by the ſame general principle, the ſlowneſs with which heat is communicated from one part to another of thoſe bodies, or aſſemblages of bodies, which are uncommonly rare or ſpongy, through which it paſſes much more ſlowly than through the denſe and heavy. A thick rod of iron, for example, or copper, if one end of it be put into the fire, and made red hot, tranſmits the heat ſo quickly, and in ſuch quantity, to the other end, that it cannot be touched without burning the hand; while a ſtick of wood of the ſame ſize can eaſily be held by the one end, while the other is burning. A piece of cork tranſmits heat through it ſtill more ſlowly than the wood, or is a worſe conductor of heat; and a maſs of wool, or feathers, or furs, excel even the cork in the ſlowneſs with which heat is conducted through them. Such materials compoſe a maſs ſo ſpongy and rare, and between the parts of which there is ſo little cloſeneſs of contact, that the heat is communicated with difficulty through them; and, although the interſtices or pores of ſuch bodies are filled with air, this being a fluid exceſſively rare, and which, in this caſe, is kept entangled, and is in a ſtagnating ſtate, it gives little aſſiſtance in the tranſmiſſion of heat. Theſe are the reaſons why ſuch materials are ſo effectual in keeping our bodies warm in very cold weather. In very cold countries, the inhabitants are not only wrapped in a thick clothing of furs by day, but cover themſelves with feather-beds by night. Frequent experience of the effect of theſe materials diſpoſes us to conſider them

them as warm, or as having the power of adding heat to the bodies wrapped in them; but this a miſtake, they only preſerve the heat of ſuch bodies from being diſſipated ſo faſt as it would otherwiſe be; and, by the ſame quality, they may be and are employed to keep things cool in ſome caſes. If, for example, we wiſh to preſerve a lump of ice from melting faſt in a warm room, we cannot do better than to wrap it in plenty of flannel, or furs, or the like materials, which produce the deſired effect, by retarding the communication of heat to the ice from the air, and other bodies contained in the room.

"Theſe coverings, therefore, of wool, furs, feathers, and ſuch like materials, keep us warm, not by adding heat to our bodies, but by preſerving our natural heat from being diſſipated too faſt.

"In the ſame manner does ſnow preſerve the ground from being deep frozen, and the vegetables from being deſtroyed, in the very cold countries. Nothing can be imagined more ſpongy, ſoft, and downy, than ſnow that has not been compreſſed; nothing is more fit to ſerve this purpoſe. The ſhowers of it that fall in this climate, may be conſidered as accidental, and of little importance; the moderate temperature of our winters rarely requires ſuch a preſervative. But in thoſe parts of the world that are expoſed to violent cold, it is well known to fall regularly in the beginning of winter, until it cover the ground to the depth of ſeveral feet, and, where the cold is exceſſive, to that of ſeveral yards, and even of fathoms. Thus nature, which has clothed the animals of thoſe regions with the richeſt and warmeſt furs, throws over the ground this thick and downy covering, which has a wonderful effect in preſerving its heat. It cannot, it is true, preſerve it at a higher degree than the freezing point; for unleſs the ſurface be cooled to this degree, the ſnow cannot be on it. But this degree is a great degree of heat, when compared with the terrible and deadly cold which is common during the winter in the air of thoſe climates. In countries expoſed to ſevere winters the thermometer commonly falls to the beginning of Fahrenheit's ſcale, or 32 of his degrees below froſt; a degree of cold which is juſt as much colder than ſimple froſt, as froſt is colder than the warmth of our ſummer weather. And, in the countries the moſt remarkable for ſevere winters, a cold has often been obſerved, which was more than twice as far below froſt. In Siberia, at Kraſnojark, eaſt of Siberia, and in ſome of our ſettlements in Hudſon's Bay, the thermometer has often fallen to 35 and 45 degrees below 0 of Fahrenheit: a degree of cold in which quickſilver was congealed by ſimply expoſing it to the cold air.

"In ſuch dreadful colds, a great depth of ſnow lying on the ground has much effect in preſerving the vegetables."—

"It is this great quantity of heat contained in ſteam that makes it ſo powerful and effectual in the buſineſs of cookery. The knowledge now acquired of the latent heat of ſteam, has, of late years, been applied by ingenious artiſts to this purpoſe, with very great effect; giving to all the operations of the kitchen, where boiling or

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ſtewing is concerned, a neatneſs and eaſineſs of management that is very remarkable; and this is attended by a great ſaving of fuel. Whoever attends to the manner in which heat is applied, in our kitchens, to all cooking veſſels, will be convinced that not leſs than three-fourths of our fuel is waſted, in the production of a heat which is extremely troubleſome to the cook, and, after all, goes up the chimney, without doing any ſervice. A great ſurface of fuel, in a ſtate of incandeſcence, heats a great quantity of air, both by radiation and by material communication. We ſet a boiler on this open fire, in the midſt of a copious ſtream of heated air, which is inceſſantly ruſhing up the chimney. Only a very ſmall quantity of this comes in contact with our boiler. The bottom of it is, indeed, heated by the fuel alſo on which it reſts; but the greateſt part of all the heat produced is running to waſte. If, inſtead of ſetting the veſſel on the open fire, we ſet it on a well-conſtructed furnace, where the heated air ſhall all be forced to come in contact with its bottom and ſides, we are certain that more than nine-tenths of the fuel may be employed in communicating heat to water boiling in the veſſel, the remaining tenth being expended in maintaining the heat of the furnace, or eſcaping with the air by the flue. By this operation the water is converted into elaſtic vapour, furniſhed with its latent heat, which is ready to emerge and affect any body that is colder than 212°. It would, therefore, very quickly heat the water in another ſimilar veſſel up to the ſame temperature, and would keep it in that ſtate, although it cannot cauſe it to boil. And it will do this in a manner far ſuperior to the hot air of a fire; for this laſt acts only by the film, which is in perfect contact with the veſſel; and the hot air which is half an inch farther off, paſſes by, without doing the leaſt ſervice. But if the ſteam from our boiler be admitted into a box, already heated to 212°, and containing a piece of meat, or a veſſel which contains any thing to be dreſſed by a boiling heat, not a particle of vapour will paſs by it, but will all come and depoſit on it the whole of its latent heat. And this will continue without interruption, till the veſſel, with its contents, have attained the temperature 212°. Then, and not till then, will the ſteam fill the box, and blow through any hole made in its top or ſides. This hole may communicate with another box. The ſteam, *having nothing left it to do* in the firſt, will go into the ſecond, where it will be equally effective. Steam is the moſt faithful carrier of heat that can be conceived, and will depoſit it only on ſuch bodies as are colder than boiling water.

"In conſtructing an apparatus for this purpoſe, the moſt adviſable method ſeems to be, to convey the vapour from the boiler into a long wooden box, divided by partitions into portions fit for holding the different veſſels of cookery, and always to employ thoſe which are neareſt to the boiler. If any thing be dreſſing in a remote diviſion, and we put a cold veſſel into an intermediate one, the operation in all the diviſions beyond it will be ſuſpended till the new veſſel be boiling hot; and the others will now be cooling,

and we muſt expend ſteam in order to reſtore their proper heat. Wooden boxes are recommended becauſe they will waſte leſs heat by communication to the air; but they muſt be lined with thin metal, otherwiſe they will ſoon be deſtroyed by the ſteam.

The NOTES of Profeſſor Robiſon form no unimportant part of this valuable work. They ſupply in many, though by no means in all, inſtances, the deficiencies of chemical information that occur in the text. They ſucceſsfully defend the claims of Dr. Black to the diſcovery of latent heat againſt the rival demands of ſubſequent writers; and trace, with the moſt convincing evidence to the lectures of this philoſopher, the affirmed diſcoveries of certain of our contemporaries. In particular we think that M. De Luc is called upon, by a regard to his character as a man of honour, as well as to his reputation in ſcience, to exculpate himſelf from the heavy charges advanced againſt him by Profeſſor Robiſon. The note which contains theſe charges we particularly recommend to attentive peruſal; as it unfolds the firſt hints that ſuggeſted to the penetrating genius of Dr. Black what was afterwards matured into a regular and conſiſtent doctrine. Indeed all the notes illuſtrating the diſcoveries of this philoſopher, or relating to the general doctrines of chemical ſcience, evidently flow from an acute and philoſophic mind. It is only on ſubjects of technical chemiſtry, or on thoſe parts of the ſcience leſs connected with general principles, that the annotator has failed to afford us ſatisfaction. Thus, in Note 29, vol. ii. no notice is taken of the experiments of Darracq, demonſtrating the identity of the acetous and acetic acids; nor of Badollier's cheap and eligible mode of extracting the latter, from acetite of lead by ſulphate of copper.

Notwithſtanding the valuable body of information reſpecting heat, which theſe volumes afford, we are of opinion that a work is ſtill wanting, for which, perhaps, no man in Europe is better qualified than the Editor of theſe Lectures. We mean a complete hiſtory and arrangement of all the knowledge that at preſent exiſts on the ſubject of heat, which is ſcattered through the works of Black, Wilcke, Lambert, Scheele, Bergman, De Luc, Lavoiſier, Seguin, Crawford, Pictet, Rumford, Herſchell, and many others. Such a work is far above the abilities of an ordinary compiler, and can be confided only to a philoſopher of enlarged and comprehenſive mind. It may be added that the Profeſſor has it in his power to gain ready acceſs to the papers of Dr. Black's contemporaries, Dr. Irvine, and Mr. Watt; and that having himſelf advanced no title to the diſcovery of latent heat, he may be expected to adjuſt

adjuſt the claims of philoſophers to the fundamental truths of the doctrine with impartial juſtice.

We cannot approve Mr. Robiſon's omiſſion of the Lectures on Animal and Vegetable Subſtances, which we remember to have heard from the venerable Profeſſor with much pleaſure and improvement. Since the firſt publication of theſe volumes an important defect has been removed by the inſertion of an Index, but we have ſtill to lament the want of a Table of Contents, which would have been highly uſeful, as affording a ſynoptical view of the arrangement adopted by Dr. Black of the objects of Chemical Science.

ART. XXIV. *The Anatomy of the Human Body, Vol. III. containing the Nervous Syſtem, with Plates. Part I. The Anatomy of the Brain, and Deſcription and Courſe of the Nerves. Part II. The Anatomy of the Eye and Ear; Of the Noſe, and Organ of Smelling; Of the Mouth, and Organ of Taſte; Of the Skin and Senſe of Touch. By Charles Bell, Fellow of the Royal College of Surgeons of Edinburgh.* Royal Octavo, pp. 494. 15*s*. Cadell and Davies; and Longman and Rees, London. 1803.

THE preſent work is intended as a continuation of the "Anatomy of the Human Body," by the author's brother, Mr. John Bell, of which two volumes relating to the ſtructure and uſes of the bones, muſcles, joints, and circulating ſyſtem, were publiſhed before the time to which our retroſpect of domeſtic literature was meant to extend. We can therefore recommend them only in general terms to our readers, as forming a very valuable addition to the liſt of introductory works, and as containing a variety of ingenious and original remarks and illuſtrations which may be peruſed with ſatisfaction and improvement by thoſe who have devoted much of their time and attention to anatomical purſuits. Without entering on a minute compariſon of theſe performances, we may be permitted to ſtate our conviction, that the continuation by Mr. Charles Bell, will not be found unequal to the volumes which preceded it; that, without any oſtentatious diſplay of erudition, he profeſſes a competent knowledge of the literature of his profeſſion; that his arrangement is judicious, his ſtyle eaſy, and perſpicuous; and that he has been able to introduce into the preſent volumes a conſiderable portion of original matter. A work of this kind is ill adapted to a regular analyſis. We ſhall therefore confine ourſelves to a few extracts, premiſing,

premiſing, however, in juſtice to Mr. B. and our readers, that our ſelections bear but a ſmall proportion in point of value to the ample fund of information which the work contains.

From the abſence of veſſels in the tela arachnoides, Mr. B. explains why collections of water are rarely found between that membrane and the dura mater; and remarks, that when fluids are effuſed by diſeaſed action of the pia mater on the ſurface of the brain, they are generally confined between the convolutions of the brain, in ſacs formed by the arachnoid coat. The arachnoid coat is raiſed by increaſed action of the veſſels of the pia mater, in the ſame manner as the cuticle is raiſed into bliſters by the inflammatory action of the veſſels of the cutis. No other membranes in the body experience a ſimilar change by diſeaſe.

Mr. B. conceives that the appearance of an intermediate ſubſtance in the brain may be merely an optical deception, the effect of light on the abrupt union of the cortical and medullary ſubſtances. The *portio nigra* ſeems to have eſcaped his recollection when he was engaged in the diſcuſſion of this part of his ſubject.

The glands of Pacchioni (of which a natural repreſentation is given in plate II, page 45, contraſted with a copy of Pacchioni's original engravings) are ſuppoſed to act like valves placed on the mouths of the veins, with a deſign to counteract any tendency of the contents of the ſinus to a retrograde courſe. Mr. B. regrets that the examination of theſe bodies has been two frequently neglected in morbid diſſections. He is unwilling to admit that the ſinuſes ever ſuffer from diſtenſion; and thinks it more probable that in the inſtances which ſeem to countenance that notion, the enlargement was natural and congenital, more eſpecially ſince the ſinuſes, like every other part of the venous ſyſtem, are very apt to be irregular. His ideas concerning the office of the ſinuſes may be collected from the following quotation:

"The more general idea conceived of the uſe of the ſinuſes is nearer the truth; viz. to prevent the ſudden and violent action of the muſcles of reſpiration, or of the muſcles of the head and neck, from repelling the blood into the vena cava, or internal jugular veins; and conſequently preventing the impulſe from being communicated to the blood in the ſmall and tender veins of the brain, which might endanger a rupture of them*, yet this is not exactly the manner in which the ſinuſes preſerve the leſſer veins; they do not ſuffocate nor take off the force of the impulſe from the regurgi-

* Monro, Nervous Syſtem, p. 4.

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tating blood, ſo much as they would do if they were like the trunks of veins in other parts; becauſe, being incapable of diſtenſion, they throw the undulation of the blood, when it is thus checked in its exit, backwards upon the extremities of the veins. But then the effect is, that no particular vein or trunk receives the ſhock; all ſuffer in a leſſer degree, and equally, which is their ſafety. All the veins in the baſe of the brain, which would be liable to rupture, or diſtenſion, from receiving, in their ſudden turns, the ſhock of the blood, checked by the muſcles of reſpiration, or otherwiſe, are preſerved by being incloſed in ſinuſes, and covered by the ſtrong lamellæ of the dura mater. The leſſer veſſels again are removed from the ſhock: its force is ſpent, becauſe it has ſpread among many branches; and it has become a general impulſe upon the brain, which the brain reſiſts, becauſe it is incompreſſible.

If Mr. B. has not been more ſucceſsful than many who have preceded him, in detecting the final cauſe of the formation of the ventricles, few of our readers we apprehend will diſpute the ingenuity of his conjectures; or deny that, in a diſeaſed ſtate of the brain, the ventricles poſſeſs the property which is here aſcribed to them.

"I conceive the ventricles to be a proviſion for allowing thoſe changes to take place, which neceſſarily, from time to time, ariſe, or are occaſioned, by diſeaſe in the ſubſtance of the brain itſelf: they prevent an inſtantaneous bad effect. When fluids diſtend the ventricles, it ſometimes occurs to us that the fluid, ſecreted and accumulated, muſt have compreſſed the ſubſtance of the brain, and cauſed its abſorption; but I conceive that frequently the cauſe is reverſed; the abſorption of the maſs of the brain being the diſeaſe or its conſequence, and the fluid being poured out in the ventricles to ſupply this deficiency: I alſo conceive that the collected fluid being in the central parts, is a particular proviſion by which the whole maſs of the brain is kept uniformly diſtended; whereas, if the ſurface had been equally, or more diſpoſed to ſuch ſecretion of fluid, the internal parts would have fallen flaccid, and been compreſſed rather than ſupported.

"There cannot be a more erroneous notion than that in Hydrocephalus the compreſſion produced by the ſecreted fluid occaſions the waſting of the brain. In that diſeaſe the ſubſtance of the brain is not firm and compreſſed ſo as to prevent the veins from being completely filled; but, even in a very early ſtage, the maſs of the brain is ſoft and fluid; the veins peculiarly diſtended or enlarged; and from the firſt or inflammatory ſtage of the acute hydrocephalus, or the permanent ſtate of the chronic, the diſeaſe is not a dropſy of the ventricles, but a univerſal affection of the brain. The effect of the diſeaſe is, that there is a change in the relative powers which inceſſantly ſecrete and abſorb the brain itſelf, as every other part of the body is ſecreted and abſorbed. And in conſequence of this there is a diminution of the ſolids of the brain, and an accumulation of the fluids to ſupply their loſs."

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In regard to the infundibulum, we think that Mr. B. has correctly described the usual constitution of that particle of the brain, when he says that its cavity is obliterated before it terminates in the pituitary gland. We entertain some doubt how far Professor Murray's experiments, which tend to establish a contrary opinion, can be regarded as decisive: but they appear to us less objectionable than those brought forward by Dr. Monro. Tarin and Haller are, we believe improperly, represented as defenders of the permeability of the infundibulum.

Concerning the alleged decussation of the optic nerves, we regret that the author has confined himself to a mere statement of opinions; and wish that he had given a place to a few at least of the interesting facts observed by Dr. Sömmering, and related by one of his pupils*.

The second part of this work is devoted to the organs of sense: two of which, the eye and the ear, are treated at considerable length. The structure and uses of these beautiful but intricate organs are unfolded with great perspicuity; and many interesting observations are subjoined concerning the diseases to which they are liable, and the means that have been proposed for their removal. After a few introductory remarks on the senses in general, the author proceeds to consider the elementary principles of optics, and the general structure of the eye. In chapter ii. it is observed that when the pia mater, after it has pierced the sclerotic coat, is said to expand upon its inner surface, to extend even to the cornea, and to form one of its intimate laminæ; this can only be understood of that part of the pia mater which invests the optic nerve: or, more strictly speaking, of that membrane which bears the same relation to the nerve which the arachnoid coat does to the brain; for the membrane that sinks into intimate union with the nerve, accompanies it even in forming the retina. This explanation was rendered necessary by a passage liable to be misconceived in the excellent work of Zinn.

Mr. B. is unwilling to regard the pellicle, that separates by maceration from the surface of the cornea, as a production of the tunica conjunctiva. Some of the facts, however, which he mentions, seem to countenance that opinion; and in a subsequent part of his work he seems to have overlooked the principal objection on which he lays so much stress in the present instance. The following fact is curious; but we are inclined to adopt the author's hint at the conclusion of the paragraph, rather than consider it as a proof of the vascularity of the cornea.

* S. T. Sömmering et F. T. Nöthig de decussatione nervorum opticorum. Mogunt, 1786.

"In an eye in which the tunica conjunctiva was moſt minutely injected, as well as the internal veſſels of the eye, I had reſolved carefully to examine the ſtructure of the cornea: and after a long maceration, in which it had greatly ſwelled, I obſerved a ſet of veſſels totally diſtinct from the extremities of the minute blood veſſels. The minute blood veſſels which were injected, ſtopt abruptly on the margin of the cornea. But theſe I now mention are particular; they are in great profuſion, large, and perfectly pellucid; they are large towards the middle of the cornea, and diminiſh towards the margin. Their free communication formed a net-work deep in the thickened ſubſtance of the cornea. The ſize, perfect pellucidneſs, and intimate connection of theſe veſſels, might, perhaps, incline one to call this a cellular ſtructure."

Mr. B. chooſes to call the ciliary proceſſes, collectively taken, *corona ciliaris*. The radiated impreſſion which they leave on the anterior ſurface of the vitreous humour, and on the intermediate expanſion of the retina which extends before the membrane of the vitreous humour, he deſignates by the name of *Halo Signatus*.

Mr. B. denies that the iris is a continuation of the choroid coat: firſt, becauſe it falls out a perfect circle by maceration; ſecondly, becauſe it has no reſemblance in ſtructure to the choroid coat: and, chiefly, as by its power of contracting it ſhows a character widely different from any other membrane of the eye. He imagines that the colour and brilliancy of the iris proceed principally from the ſecretion of its villi. But the colour of the iris depends, in a great meaſure, on the black paint on its poſterior ſurface; and the black, or hazel-coloured iris, is owing to a greater degree of tranſparency, which allows the dark uvea to be ſeen through it. It has been urged as an objection to the muſcularity of the iris, that it does not contract when light falls upon it. The retina, Mr. B. obſerves, is in a peculiar manner ſuſceptible of the action of light; but we cannot wonder that light ſhould not ſtimulate a muſcle to contraction, when we have abundant proof that it has no effect on the moſt delicate expanded nerves of the other ſenſes. The iris is to be affected only through the ſenſation of the retina, or rather, perhaps, by the communication to the ſenſorium of impreſſions on the retina. Several of Mr. B.'s preparations exhibit ſo high a degree of vaſcularity, that he was at one time willing to believe that the action of the iris proceeded from its vaſcular ſtructure; but when his admiration was excited on other occaſions by the nerves, which are diſtributed to it in great profuſion, and which, in former inſtances, had been obſcured by the injection, he felt himſelf under the neceſſity of admitting that muſcular fibres might have been concealed in like manner.

Mr. B.

Mr. B. defends the propriety of the term *retina* applied to denote the inner coat of the eye. It appears to be unobjectionable, when we look for the reſemblance which juſtifies its uſe, not in the medullary part of the nerve, but in its veſſels. He remarks that the ſoft medullary matter of the retina is toward the choroid coat, where it forms a layer, which appears to be the ſurface on which the rays of light impinge; and that the veſſels of the retina run upon the ſurface contiguous to the vitreous humour. The fact is deſcribed very diſtinctly by Albinus:* an obſervation which we ſhould have thought it unneceſſary to ſtate, if an oppoſite opinion had not been lately delivered on very reſpectable authority.

Many have been led to believe that the retina terminates anteriorly on the roots of the ciliary proceſſes: others have conceived it to be continued over the ſurface of the lens; but the moſt prevalent opinion is, that it terminates on the margin of the lens. The author's repreſentation will be found, we apprehend, more conformable to truth:

"That the retina extends over the back of the lens, and receives there the impreſſion of light, is very improbable; but that the membrane which ſupports the retina is continued over the lens, is demonſtrable. As I have juſt ſaid, the retina, I conceive (with Albinus, M. Ferrein, and others) to conſiſt of two diſtinct parts, viz. the medulla of the nerve, and a pellucid membrane ſupporting it; but, however reaſonable this concluſion is, I cannot believe that theſe portions are to be ſeparated by diſſection. It is, by moſt anatomiſts, believed that the retina paſſes forward betwixt the vitreous humour and ciliary body, and adheres to the margin of the lens. Now, as this adheſion is not a glueing together of parts, but a union or intermixture of membraneous filaments, the interchange and mingling of fibres, we may ſafely ſay, that the membrane of the retina is continued over the lens, and forms part of its capſule. The opacity of the retina is diminiſhed at the root of the ciliary proceſſes, and diſappears altogether at the margin of the lens; and here it is not only changed by becoming perfectly tranſparent and allied to the membranes of the humours, but it becomes alſo diſtinguiſhable from the opaque retina by a greater toughneſs and ſtrength. The continuity of the retina with the capſule of the lens is more apparent when both membranes have become opaque by being immerſed in ſpirits or vinegar, but more particularly when that opacity is produced by diſeaſe. In diſeaſe I have found the veins of the retina running over the margin of the lens, and branching on its poſterior convexity.

* Tota ablata choroide, prudenterque ab humore vitreo detracta retina et in aqua explicata, in interiore ejus parte qua vitreo contigua, vaſa apparebant ex ſententia impleta, nullaque tenta medulla: extrinſecus autem medulla, offuſcans vaſa ſubjecta.—*Academ. Annotat.* Lib. III. cap. xiv. page 61.

" Where the retina lies betwixt the vitreous humour and the ciliary proceſſes, it is plaited, and deſcends into the interſtices of theſe proceſſes.

" When we take off the ſclerotic and choroid coats of the eye, by diſſecting them round the inſertion of the optic nerve, and fold them back, carefully preſerving the retina; and when we have taken away the ciliary proceſſes from their adheſion, to the fore part of the retina, we find the retina to form a ſac ſurrounding the vitreous humour, and ſupporting the lens. In all this ſurface the membrane is ſmooth and uninterrupted. To the margin of the lens all this ſac is opaque; becauſe, upon the outſide of the retina, is the opaque pulpy nervous matter, but the coats of the lens are tranſparent, yet continuous with the arachnoid portion of the retina."

Mr. B.'s method of accounting for the preſence of the membrana pupillaris in the fœtus, appears to us to be very ſatisfactory; but he does not ſeem to have been aware that the ſame idea had before occurred to Profeſſor Blumenbach:*

" The uſe of the membrana pupillaris I think ſufficiently apparent, though I do not find that it has hitherto been underſtood.—Haller makes a compariſon betwixt this membrane, which cloſes up the pupil, and that matter which is accumulated in the paſſage of the ear in the fœtus. But there is no analogy. As the waters of the amnios might otherwiſe be in contact with the membrane of the drum of the ear, and injure what neceſſarily is of a dry and arid nature, to adapt it for receiving the vibrations of the air, this matter accumulated in the ear of the fœtus defends it. But at the time when the membrana pupillaris exiſts in its full ſtrength and vaſcularity, no light is admitted into the eye—the fœtus is lying in its mother's womb. Towards the ninth month the membrane has become tranſparent, and if not totally abſorbed, it is torn by the firſt motion of the pupil, and altogether diſappears. It can, therefore, have no effect in obſcuring the light, and preventing it from exciting in too great a degree the eye of the newly-born child. To explain the effect of this membrane, then, we have only to conſider that it is of the nature of the iris to contract its circular fibres during the operation of light, ſo as to cloſe, or nearly cloſe, the pupil; that, on the other hand, the pupil is completely dilated through the operation of the radicated fibres of the iris in darkneſs. To the queſtion, then, Why it is not dilated during the fœtal ſtate? the anſwer, I think, is decidedly this: The iris is not looſe in the fœtal ſtate; it is connected and ſtretched to the middle degree of contraction and dilatation by the membrana pupillaris. Were the iris in a full ſtate of contraction during the life of the fœtus, it could not receive its full nouriſhment, proper degree of extenſion, and due powers; but being preſerved ſtationary, and extended, the diſpoſition to contraction, which it muſt have when the retina is without excitement, is counteracted, until it is about to receive, by the birth of the child, that

* De oculis Leucæthiopim et Iridis motu. Commentat. Soc. Reg. Scient. Gottingens. Tom. VII. pag. 29.

degree

degree of excitement which is to keep up the preponderance towards the contracted ſtate of the pupil."

Mr. B. ſuppoſes that the aqueous humour is ſecreted by the villous ſurface of the iris. There is one argument, he obſerves, which proves decidedly that the ciliary proceſſes are not the ſole ſecreting parts: viz. that while the membrana pupillaris cloſes up the communication between the chambers of the aqueous humour, the anterior chamber has been remarked to be full of fluid, which muſt have been ſupplied from ſome other ſource than the ciliary proceſſes.

We ſhould gladly have extracted the whole of the Ninth Chapter, in which Mr. Bell aſſigns his reaſons for believing that there is no circulation carried on in the pellucid membranes of the eye; but we are apprehenſive of tranſgreſſing the bounds preſcribed to this article.

We wiſh that Mr. B. had beſtowed more of his attention on the curious inveſtigation which forms the ſubject of the Eleventh Chapter. If the power of adjuſting the eye to view the ſame object diſtinctly at different diſtances be allowed to ſubſiſt after the removal of the lens, all theories founded on the ſtructure of that organ of ſight muſt, of courſe, fall to the ground. Dr. Pemberton* (who employed the fibrous ſtructure and muſcularity of the lens to the ſolution of this problem many years before the appearance of Mr. Young's paper) mentions a caſe in which the faculty was completely deſtroyed after couching. Two caſes have been ſince publiſhed by Haller and Mr. Home, in which it did not appear to be in the leaſt degree impaired by the operation: and the author's remarks, that if, after the removal of a cataract the patient ſhould ſee at a given diſtance only, an effect ſo very ſingular muſt have been long ſince obſerved. To the combined action of the external muſcles, which by ſome have been thought adequate to effect the changes required, it has been objected that the ſclerotica is in ſome animals hard, and incapable of any alteration of figure: but we recommend it to thoſe from whom the objection proceeds to examine whether the defect be not compenſated by ſome additional proviſion within the ball of the eye. Thus in fiſhes we find a peculiar muſcle ſituated between the laminæ of the choroid coat, to which a ſimilar function has been aſcribed.† The bony plates which ſurround the cornea, have been ſuppoſed to facilitate a ſimilar operation in birds: and in this laſt claſs of animals we would remark, that the uſe of the *pecten*, or *bourſe*, has never been

* Diſs. inaug. de facultate oculi qua ad diverſas rerum diſtantias ſe accommodat. Lugd. Bat. 1719.

† Haller. Opera minora. Tom. III. page 261.

distinctly ascertained, nor has its structure been scrutinized with that minuteness which its importance demands. In the seal, an animal calculated to exercise the faculty of vision in two elements of different densities, Professor Blumenbach‡ discovered a peculiarity in the recti muscles, admirably adapted to produce those changes in the globe of the eye which the amphibious habits of the animal require. We have thrown out these hints merely for Mr. Bell's consideration. With him we are of opinion that no theory on the subject can be complete which excludes mental exertion unattended by mechanical changes.

We do not find that Mr. B. has mentioned in any part of this work the *macula lutea* and central *foramen* of the retina, discovered by Professor Sömmering, and since described in the Philosophical Transactions by Mr. Home.

We are under the necessity of omitting many interesting particulars relating to the Physiology and Pathology of the Eye: and lest this article should occupy a disproportionate space in our Journal, we must be content with barely indicating the remaining contents of the work. A preliminary chapter on Sound, and on the Ear in general, is succeeded by a View of the Varieties of the Ear in different Animals, and a beautiful Specimen of comparative Anatomy; a Description of the Ear in particular Animals. The human ear is next delineated.* Chapter the Fifth treats of hearing in general: and the Second Book concludes with remarks on some of the diseases to which it is liable. No notice is taken of the proposal for removing certain kinds of deafness by perforating the mastoid process. In the controversy between Dr. Monro and Professor Scarpa concerning the existence of an external ear in cartilaginous fishes, Mr. B. joins the latter: and we are sorry to think that on this occasion his conduct has not been strictly impartial. We would remind Mr. B. that on subjects which admit of demonstration, it is idle to prolong a controversy by surmises, however plausible; and that the knowledge of comparative anatomy has not yet been cultivated on so extensive a scale as to justify the rejection of a discovery, so respectably attested as that of the communication of the semicircular canals with the sacculi of the vestibule, and of the latter with the external openings described by Dr. Monro. The windings of the canals, which have been compared to the conchæ of the human subject, are not easily

‡ L. c. page 46.

* We take this opportunity of recommending to students of Anatomy a very elegant coloured engraving, entitled, "*A Map of the Ear*," from a preparation of Mr. Astley Cooper, in which the parts are delineated on an enlarged scale.

reconcileable with the notion of mere mucous ducts; and Mr. B. should not have suppressed Dr. Monro's reply to what Professor Scarpa had advanced concerning the free access of air and water to the soft pulp of the auditory nerve.*

It has been the fate of many important discoveries to be discredited on their first appearance: and when their truth could be no longer questioned, it has been usual to dispute their claim to originality.†

We take our leave, with reluctance, of a work which has afforded us so much pleasure in the perusal; and trust that an early opportunity will occur of our again bearing honourable testimony of the success of Mr. B.'s anatomical labours, in the course of our examination of a series of highly-finished engravings, illustrative of the subjects handled in this and in a preceding volume of "*The Anatomy of the Human Body.*"

Mr. Bell's three last books treat of the remaining organs of sense. For reasons already assigned we forbear to enlarge on their contents.

The larger Plates are neatly engraved, and many useful plans are introduced into the margin. We observe, with concern, many typographical errors, particularly in technical expressions, which is a serious disadvantage to learners; e. g. *pelicle, folicular, vitous, cutticle; crebiform, streatum, deluent; condoloyd, clynoid; æthmoid, æsophagus; Baglevi, Guenellonius.*

* "I cannot help observing that Professor Scarpa seems to have forgotten not only that the orifice of the meatus is like that of the whale, but likewise that from the obliquity of the meatus, or concha, under the skin, there is no more danger of air, water, sand, &c. getting into the ear, than there is that the drink, chyle, or urine, should get into the salivary or biliary ducts, or into the ureters."—Three Treatises, page 238.

† Dr. Munro will not suspect us of any wish to detract from the just celebrity which he has acquired by his investigation of the structure and physiology of fishes, if we take this opportunity of introducing a passage of Steno, which we are persuaded had not occurred to him before his last work was sent to the press: "In galeo lævi.—Perpulchra erat cavitas, quæ pone oculos in cartilagineo cranio recondita fine omni dubio auditui inservit. Tres circuli in cranio excavata erant, quorum unus quasi in plano situs, reliqui duo et ad se invicem et ad primum erant perpendiculares. Hoc anfractuoso ductu continebatur canalis quidam cartilagineus, qui bis terve in receptaculi rotundi formam expansus illis in locis fibrillas à nervis auditoriis excipiebat. Eidem solidiori canali mollior alius includebatur, uterque limpidissimâ aquâ plenus.—Erat eodem cranii loco amplior cavitas alia, unde extracta substantia mollis et alba in aëre indurescebat, nec ab igne detrimentum patiebatur. Ex illâ materiâ calculos in prisicum capite concrescere vero simile est.—*Acta Hafniens. vol.* ii. *page* 221.

Art. XXV. *The Life and Poſthumous Writings of William Cowper, Eſq. By William Hayley, Eſq.*

(Continued from page 57.)

MR. Hayley cloſes his account of Mr. Cowper's Life by a critical diſſertation on his writings. In the commencement of this diſſertation he juſtly obſerves that Cowper became a poet from the nobleſt of motives—from a deſire to promote the moral and religious improvement of mankind. In preparing himſelf for the diſcharge of this duty he applied to the genuine ſource of ſublime thoughts and pure affections—the Holy Scriptures. The writings of the Jewiſh prophets were the objects of his particular ſtudy; and to his familiar acquaintance with them may be, in part, aſcribed that glow of thought, and energy of expreſſion, which ſo eminently diſtinguiſh his metrical compoſitions from the languid effuſions of the vulgar tribe of rhymers. In his earlier poetical productions, he, upon due conſideration, preferred, as his model, the nervous roughneſs of Dryden or of Churchill to the unvaried ſmoothneſs of Pope. Hence his lines, though always pregnant with ſenſe, are not unfrequently, when ſeparately examined, found to be deficient in melody. This circumſtance is not to be attributed to careleſſneſs; for no writer was ever more induſtrious than Cowper in performing the taſk of correction. Nor was it occaſioned by the want of a good ear. It was the effect of deliberate deſign, grounded upon a perſuaſion that in a compoſition of length, a variety of pauſe, and even occaſional approaches to a violation of rythm, are neceſſary to awaken attention, and to prevent the fatigue which is occaſioned by the ſweeteſt monotony. Cowper could, with eaſe, have poliſhed every "hoarſe, rough verſe" to the niceſt ſmoothneſs, and this without condeſcending to ſacrifice ſenſe to ſound: but he was perſuaded that the ſtyle which his judgment adopted would, if it obtained a fair trial, beſt approve itſelf to the ears of his readers.

Upon this ſubject we profeſs ourſelves to be the diſciples of Cowper; nor can we attribute the cold reception experienced by the firſt volume of his poems to any deficiencies in his verſification. In point of melody the "Table Talk" of Cowper is not inferior to the Roſciad of Churchill. But what a wide difference ſubſiſts between the reſpective ſubjects of thoſe poems. How much more numerous is that claſs of readers who take a lively intereſt in the character of plays and players, than thoſe who are fitted to admire the beauty of moral worth,

or to reliſh the expreſſion of humble and fervent devotion. And even among readers who entertained a ſerious ſenſe of the value of religious principles, the number of thoſe who were prepared, by their previous habits of thinking, to peruſe with pleaſure the ſtrains in which Cowper ſings "Truth, Hope, and Charity," was comparatively ſmall. The ſpirit of ſuperior ſerioufneſs, not to ſay ſeverity, which pervades the compoſitions to which we allude, was calculated to alarm and diſguſt thoſe who entertained a jealouſy of an increaſing claſs of ſectarians, which was diſtinguiſhed by apparent auſterity. On the other hand, the bulk of theſe ſectarians, to whom the ſentiments of Cowper were likely to be acceptable, were too ignorant and uncultivated to be ſenſible of the beauties of poeſy. Thus the admirers of his firſt volume were neceſſarily confined to that ſelect claſs of readers who united to the fervour of religious feeling that delicate ſenſe of poetic excellence which is the reſult of a liberal education. Among theſe, the poems in queſtion are a ſubject of pride, and a ſource of pleaſure; and the extracts which Mr. Hayley has made from them will ſerve to convince thoſe who have been deterred from their peruſal by the annunciation of their ſubjects, that the high and important topics of morality and religion are capable of poetical embelliſhment.

We are glad to obſerve that Mr. Hayley has noted, with due reprobation, Dr. Johnſon's dogmatical contradiction of this poſition, in his famous remark that "contemplative piety cannot be poetical." Strange! that a ſenſe of the power and goodneſs of the Deity, which conſtitutes the eſſence of piety, ſhould not attune the ſoul to thoſe fine feelings which are indiſpenſable to the formation of the poetical character: and ſtranger ſtill, that the chief delight of the pious—the contemplation of the divine works, which is the ſource of deſcriptive poetry, ſhould not excite poetical ideas. Where can we find poetry more exquiſite than that which glows in Milton's Morning Hymn, in Thomſon's Hymn to the Seaſons, in Addiſon's Thankſgiving for the Mercies of God, or in the devotional effuſions of Cowper.

It was, indeed, the poetical ornament by which theſe effuſions were graced, that even in a giddy and licentious age beſtowed a deſerved popularity on the TASK. In this immortal poem Cowper does not, in the leaſt degree, relax from that religious ſerioufneſs which characteriſes his earlier poems. It even contains ſome paſſages, and thoſe of conſiderable length, which can be contemplated with pleaſure only by a rigid diſciple of Calvin, and by thoſe who approve of the detailed revelation of ſecret doubts, difficulties, and trials, in the ſhape of

of a *religious experience*. The paſſages to which we allude were certainly far from being intereſting to the public at large: but every reader was captivated by the powers of deſcription diſplayed in the various pages of the TASK, in which the ſcenes of nature are pourtrayed with a pencil equally bold and delicate. Whether we peruſe the deſcription of the *pheaſant's neſt*, and of the lengthened colonnade; or whether we review the incidents of the poet's Winter's walk, the fodderíng of the cattle, and the various habits of the domeſtic birds, that

"Come trooping at the houſewife's well-known call,"

we ſeem to accompany him in imagination, and deſcription appears to border on reality.

The delineation of domeſtic ſcenery, alſo, beſtows upon the TASK a double power of attraction. This delineation comes, indeed, home to men's buſineſs and boſoms. The man of unſophiſticated mind delights to contemplate it; and as it is difficult entirely to ſubdue the power of nature, they who are jaded by the purſuits of faſhionable folly experience a kind of relaxation in the deſcription of a courſe of life which they will never realize in their own practice. In his ſerious reflexions on the moſt weighty topics that can ſuggeſt themſelves to the human mind, Cowper, like the ſages of old, uniting the characters of the moral inſtructor and the poet, appears in a truly venerable light; and untunable, indeed, muſt be the fibres of that heart which does not reſpond when he ſtrikes the ſolemn chords. And while the objects of the ſatirical effuſions which are interſperſed in his poem may well tremble at his reproof, it muſt be acknowledged that theſe reproofs are too juſtly provoked by the inſolence of the vicious, and the ſenſeleſs frivolity of the vain. In ſumming up the merits of the TASK we cannot better expreſs our own ſentiments than by tranſcribing the following paſſage from Mr. Hayley's critique:

"The Taſk may be called a bird's-eye view of human life. It is a minute, and extenſive ſurvey of every thing moſt intereſting to the reaſon, to the fancy, and to the affections of man. It exhibits his pleaſures, and his pains; his paſtimes, and his buſineſs; his folly, and his wiſdom; his dangers, and his duties; all with ſuch exquiſite facility and force of expreſſion, with ſuch grace and dignity of ſentiment, that rational beings, who wiſh to render themſelves more amiable, and more happy, can hardly be more advantageouſly employed than in frequent peruſal of the Taſk.

"O how fayre fruits may you to mortal men
From Wiſdom's garden give! How many may
By you the wiſer and the better prove!"

To

To apply three verſes of ſingular ſimplicity from Nicholas Grimoald, (one of the earlieſt writers of Engliſh blank verſe!) to the Poet, who has added ſuch a large increaſe of variegated luſtre to that ſpecies of compoſition.

The Taſk, beginning with all the peaceful attractions of ſportive gaiety, riſes to the moſt ſolemn and awful grandeur, to the higheſt ſtrain of religious ſolemnity. Its frequent variation of tone is maſterly in the greateſt degree, and the main ſpell of that inexhauſtible enchantment, which hurries the reader through a flowery maze of many thouſand verſes, without allowing him to feel a moment of languor or fatigue. Perhaps no author, ancient or modern, ever poſſeſſed, ſo completely as Cowper, the nice art of paſſing, by the moſt delicate tranſition, from ſubjects to ſubjects that might otherwiſe ſeem but little, or not at all, allied to each other; the rare talent

"Happily to ſteer
From grave to gay, from lively to ſevere."

"The Taſk may be compared to one of the grand fabrics of muſical contrivance, where a ſingle work contains a vaſt variety of power for producing ſuch harmony and delight as might be expected to ariſe only from a large collection of inſtruments. The auditor is charmed by the viciſſitudes of partial excellence, and aſtoniſhed by the magnificent compaſs of a ſingle production. But the ſupreme attraction of the Taſk ariſes from that conviction, which all, who delight in it, cannot fail to feel, that the poet, however pre-eminent in intellectual powers, muſt have been equally pre-eminent in tender benevolence of heart. His reader loves him as a ſympathetic Friend, and bleſſes him as an invaluable Inſtructor."

It has been already obſerved, that after Mr. Cowper had attained high and deſerved celebrity by the publication of the TASK, he undertook and executed his verſion of the works of Homer. The general diſſemination of an opinion that Pope was, on account of his deficiency in claſſical learning, inadequate to ſo mighty an undertaking, and that blank verſe was much better calculated to diſplay the dignity of the original than rhyme, induced the literary public to form high expectations of a verſion which was to be executed by one who had evinced a ſingular ſkill in the former ſpecies of compoſition, and whoſe acquaintance with the Greek language was ſuppoſed to be accurate and extenſive. When, however, the promiſed tranſlation appeared, the majority of its readers declared themſelves diſappointed. For this diſappointment it is not difficult to account. The partial friends of Cowper muſt acknowledge, that though he has well fulfilled the firſt duty of a tranſlator in faithfully exhibiting the meaning of his original, he is rugged in the conſtruction of his verſe, and almoſt totally devoid of elegance in the turn of his expreſſion.

By

By the frequent introduction of eliſions, and of compound epithets, which ſound harſh and uncouth to Britiſh ears, he ſyſtematically renders the blank verſe of his Homer much inferior in melody to that of the Taſk. In this he is not juſtified by a reference to the original; for the verſification of Homer is as melliſluous as his thoughts are exquiſitely correct. Whilſt, therefore, we allow that he has far excelled Pope in exhibiting a faithful repreſentation of the ideas of Homer, we contend that he has fallen far below his predeceſſor in the felicity of expreſſion, and the muſical cadence of verſe, which can alone give to the Engliſh reader a tolerably juſt idea of the ſtyle of the great father of Epic ſong. Pope has, undoubtedly, notwithſtanding his boaſted facility in verſification, been compelled to introduce thoughts foreign to the original, in order to ſmooth his numbers, and fill up his rhymes: but Cowper has compreſſed his language into an awkward ſtiffneſs. Whilſt, therefore, the former ſtands juſtly accuſed of applying the meretricious ornament of paint to the countenance of the venerable Grecian, the latter is guilty of ſtripping off his ſkin, and exhibiting all the coarſeneſs of his muſcles. And though Cowper ſeems to have been ſo ſenſible of this capital error that in the new edition of his verſion, which has been publiſhed ſince his death, he endeavoured to beſtow upon his work the poliſh which it ſo much wanted, yet we cannot regard his endeavours as eminently ſucceſsful. This being the caſe, we may venture to predict that while the tranſlation of Cowper is confined to the cloſet of the ſcholar, that of Pope will continue to be the favourite of the Britiſh public.

At the end of the Second Volume of theſe Memoirs Mr. Hayley has printed a few of Mr. Cowper's unpubliſhed Minor Poems; ſeveral Tranſlations from various Greek and Latin Originals; a few of the Fables of Gay, rendered into Latin verſe; and, finally, Three Papers, N° 119, 134, and 138, written by Mr. Cowper for the Connoiſſeur. He concludes his work by a propoſal to publiſh by ſubſcription a New Edition of Milton, containing Cowper's admirable Tranſlation from the Latin and Italian poetry of that illuſtrious bard; and all that is preſerved of an unfiniſhed Commentary, which he intended to complete as a ſeries of Diſſertations on the Paradiſe Loſt. The profits of the ſale of this edition Mr. Hayley intends to appropriate to the erection of a marble monument to the memory of his lamented friend. Though we are ſenſible that the bard of Weſton needs not

" For his bones
" The labour of an age in piled ſtones,"

yet

yet we heartily ſay of this deſign, "*Felix fauſtumque ſit.*" Memorials of the wiſe and good are calculated to "awaken the ſenſes" of their ſurvivers and of poſterity to the love and cultivation of wiſdom and virtue; and no name in the annals of literature can be more ſafely propoſed as the object of veneration than that of COWPER.

The public will be happy to obſerve that Mr. Hayley has lately announced an additional volume of Cowper's Letters. We will take the earlieſt opportunity of laying before our readers an account of the contents of this volume, which cannot fail to be highly intereſting.

ART. XXVI. *Paris as it was, and as it is;* 2 vols. 8vo. pp. 1066. Price 21s. in Boards. Baldwins, London. 1803.

THE notion of a natural enmity which is by many ſuppoſed to ſubſiſt between the inhabitants of England and of France, ſeems to be decidedly contradicted by the eagerneſs with which great numbers of our countrymen have, for the courſe of more than a century paſt, embraced every opportunity of viſiting Paris. Previouſly to the revolution the French capital was the favourite reſort of ſuch of our men of faſhion as wiſhed to give the laſt poliſh to their manners, by frequenting the accompliſhed ſociety afforded by a gay and luxurious court. During the fervour of republican zeal it became the haunt of "thoſe extravagant and erring ſpirits," who, being diſcontented with the inſtitutions of their reſpective countries, and deluded by airy viſions of the progreſs of liberty, contemplated with ſatisfaction that downfal of ancient authorities which they fondly regarded as the preſage of the ſpread of revolutionary principles. At the cloſe of the late war a variety of motives concurred to attract the Engliſh to the capital of the French nation. A wide field ſeemed to be open for commercial enterprize. A country which had ſurvived the agitation of ſo many political tempeſts of unparalleled violence, was an object of curioſity to the practical or ſpeculative politician. The painter, the ſculptor, and the amateur, were enticed by the wonderful ſpecimens of art with which the refined rapacity of the plunderers of Italy and Germany had adorned the galleries of the Louvre. Men of ſcience and learning were eager to eſtabliſh, or to renew, that perſonal intercourſe with their Gallic rivals which the late hoſtilities had prevented, or ſuſpended. The idle and the diſſipated were inflamed with a thirſt to partake of the frivolous and vicious amuſe-

amuſements of a capital which had induſtriouſly proclaimed itſelf to be the head-quarters of luxury and libertiniſm. Impelled by theſe various views, immenſe ſhoals of our countrymen took advantage of the renewal of the intercourſe between the two countries to haſten to Paris. The author of the volumes now under our conſideration ſeems to have availed himſelf of the earlieſt opportunity to croſs the channel, as he informs us that he was the firſt Engliſhman not in an official capacity who ſet foot on French ground after the ratification of the preliminary treaty. The great majority of thoſe who followed him, viſiting France for the firſt time, were, of courſe, entirely ignorant of French manners and cuſtoms; but as he had reſided in Paris antecedently to the revolution, he was qualified to notice, and to eſtimate, the changes which had been effected by that aſtoniſhing event.

On his landing at Calais, however, on the 16th of October, 1801, he did not obſerve any very ſtriking alterations in manners or in coſtume: but in the courſe of his journey, in which he took the common route through Abbeville and Amiens, he found that great improvements had been recently effected in agriculture. On this ſubject he thus expreſſes himſelf:

"The open plains and riſing grounds of *ci-devant* Picardy, which from ten to fifteen years ago I have frequently ſeen in this ſeaſon moſtly lying fallow, and preſenting the aſpect of one wide, neglected waſte, are now all well cultivated, and chiefly laid down in corn; and the corn in general ſeems to have been ſown with more than common attention."

The converſion of monaſteries into manufactories and hoſpitals is alſo a change, which he pronounces to be a change for the better. We are ſurpriſed that the devaſtation of the churches, which in almoſt every town on the road between Calais and Paris preſents a memorial of revolutionary horrors, eſcaped the obſervation, or the recollection of this traveller. He notices, indeed, the deſtruction of the royal monuments in the abbey of St. Denis; but the ſlight mention which he makes of this circumſtance is not the reſult of his own examination, but a tranſcript of a part of the *procès verbal* of that barbarian tranſaction which was preſented to the National Convention.

On entering Paris the firſt circumſtance which ſtruck the attention of the author of theſe volumes was the vaſt number of inſcriptions placed during the revolution on many of the principal houſes. Of theſe inſcriptions the following is the moſt general ſtyle—*Republique Francaiſe Une et Indiviſible. Liberté, Egalité, Fraternité.* He might have added the notice of *Proprieté Nationale à vendre,* affixed upon many dwellings

lings of all sizes and descriptions, from the shop to the hotel—a sad memorial of the times of proscription and confiscation. The tumult formerly occasioned in the streets of Paris by the multitude, and the rapid motion of the carriages belonging to people of rank, he found most sensibly diminished; consequently the humble pedestrian was no longer in danger of being crushed by the wheels of the *noblesse*.

"But for these differences," says he, "a person who had not seen Paris for some years might, unless he were to direct his visits to particular quarters, cross it from one extremity to the other without remarking any change to inform his mind that here had been a revolution, or rather that, for the last ten years this city had been almost one continual scene of revolutions."——

Having established himself in lodgings, the price of which he found to be considerably increased since his former visit to Paris, our author proceeded to detail, in Letters to a friend, a circumstantial account of all the objects which are worthy of the notice of the stranger who visits that interesting city. It is, of course, impossible for us to follow him in all his excursions. We can only observe in general that he appears to us to have surveyed these objects with attention, and that in drawing up his description of them he has consulted the best authorities. In his accounts of the public buildings he has derived from St. Faix's *Essais historiques sur Paris* much information, which has enabled him to relieve the dry detail of architecture with historical anecdote. For descriptions of the manners of the different classes of the Parisians he is largely indebted to Mercier, whose observations he has amalgamated with his own in such a manner that it is difficult to distinguish the portions of his book which are original from those which he has translated from the *Tableau de Paris*. Upon the whole, however, these volumes may be pronounced to contain the best English account which has hitherto appeared of the present state of Paris. At the same time it is to be feared that their utility will for a long time be at least suspended. They are evidently written with a view of affording requisite instruction to those who meditate a journey to Paris—a journey which is not likely to be speedily undertaken by any one except couriers and king's messengers. But after making all necessary deductions, much matter will remain in this work which will be found interesting to the general reader. The notices of the state of society and manners at the time of its author's residence in the French metropolis; his information relative to the police; his account of the constitution of the learned and scientific associations which have been instituted since the revolution, will command the public

public attention. The Letters which contain a hiſtory of the *depots de la guerre* and *de la marine* deſerve the careful conſideration of the directors of our naval and military affairs. *Fas eſt et ab hoſte doceri*: and perhaps we have much to learn with regard to the liberal encouragement which ought to be given by government to men of ſcience who are willing to devote their talents to the ſervice of their country. Many uſeful hints on this head may be derived from the Seventy-Second Letter, in which our traveller returns a copious anſwer to the following queſtion propoſed to him by his correſpondent, "What have the ſciences, or rather the *ſavans*, done for the French nation?"

As a ſpecimen of this work we ſhall quote the following narration of a viſit paid by its author to a lady who was formerly of the order of *nobleſſe*, and which we believe contains too juſt a picture of the miſerable ſtate of degradation to which that unfortunate claſs of the community has been reduced by the revolution:

LETTER XI.

"*Paris, Nov. 5*, 1801.

"I riſe much later to-day than uſual, in conſequence of not having gone to bed till near ſeven o'clock this morning. Happening to call yeſterday on a French lady of my acquaintance, I perceived ſome preparations which announced that ſhe expected company. She did not leave me long in ſuſpenſe, but invited me to her party for that evening.

"This good lady, who is no longer in the flower of her age, was ſtill in bed, though it was four o'clock when I paid my viſit. On expreſſing my fears that ſhe was indiſpoſed, ſhe aſſured me of the contrary, at the ſame time adding that ſhe ſeldom roſe till five in the afternoon, on account of her being under the neceſſity of keeping late hours. I was ſo ſtruck by the expreſſion that I did not heſitate to aſk her what was the *neceſſity* which compelled her to make a practice of turning day into night? She very courteouſly gave me a complete ſolution of this enigma, of which the following is the ſubſtance:

"During the reign of terror," ſaid ſhe, "ſeveral of us *ci-devant* "*nobleſſe* loſt our neareſt relatives, and with them our property, "which was either confiſcated, or put under ſequeſtration, ſo that "we were abſolutely threatened by famine. When the priſoners "were maſſacred in September 1792, I left nothing unattempted to "ſave the life of my uncle and grandfather, who were both in con-"finement in the *Abbaye*. All my efforts were unavailing. My "interference ſerved only to exaſperate their murderers, and con-"tributed, I fear, to accelerate their death, which it was my mis-"fortune to witneſs. Their inhuman butchers, from whom I had "patiently borne every ſpecies of inſult, went ſo far as to preſent "to me, on the end of a pike, a human heart, which had the appear-

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" ance of having been boiled on the embers, aſſuring me that, as it " was the heart of my uncle, I might eat it with ſafety."—Here an ejaculation, involuntarily eſcaping me, interrupted her for a moment.

" For my part," continued ſhe, " I was ſo overwhelmed by a " conflict of rage, deſpair, and grief, that I ſcarcely retained the " uſe of my ſenſes. The exceſs of my horror deprived me of ut- " terance. What little I was able to ſave from the wreck of my " fortune not affording me ſufficient means of ſubſiſtence, I was, " however reluctantly, at length compelled to adopt a plan of life " by which I ſew other women, in my forlorn ſituation, ſupport a " decent appearance. I therefore hired ſuitable apartments, and " twice in each decade I receive company. On one of theſe two " nights I give a ball and ſupper, and on the other, under the name " *ſociété*, I have cards only.

" Having a numerous circle of female acquaintance," concluded ſhe, " my balls are generally well attended: thoſe who are not " fond of dancing play at the *bouillotte*; and the card-money de- " frays the expences of the entertainment, leaving me a handſome " profit. In ſhort, theſe ſix parties during the month enable me " to pay my rent, and produce me a tolerable pittance."

" This melancholy recital affected me ſo much, that, on its being terminated, I was unable to ſpeak; but I have reaſon to think that a favourable conſtruction was put on my ſilence. A volume, of the ſize of a family-bible, would not be ſufficient to diſplay half the contraſts engendered by the revolution. Many a *Marquiſe* has been obliged to turn ſempſtreſs, in order to gain a livelihood; but my friend the *Comteſſe* had much ready wit, though no talents of that deſcription. Having ſoothed her mind by venting a few imprecations againſt the murderers of her departed relatives, ſhe informed me that her company began to aſſemble between the hours of eleven and twelve, and begged that I would not fail to come to her

PRIVATE BALL.

" About twelve o'clock I accordingly went thither, as I had promiſed, when I found the rooms perfectly crowded. Among a number of very agreeable ladies ſeveral were to be diſtinguiſhed for the elegance of their figure, though there were no more than three remarkable for beauty. Theſe terreſtrial divinities would not only have embarraſſed the Grand Seignior for a preference, but even have diſtracted the choice of the Idalian ſhepherd himſelf. The dancing was already begun to an excellent band of muſic, led by Citizen Julien, a mulatto, eſteemed the firſt player of country dances in Europe. Of the dancers ſome of the women really aſtoniſhed me, by the eaſe and gracefulneſs of their movements: ſteps, which are known to be the moſt difficult, ſeemed to coſt them not the ſmalleſt exertion. Famous as they have ever been for dancing, they ſeem now, in Cibber's words, ' to outdo their uſual outdoings.'

" In former times an extraordinary degree of curioſity was excited by any female who excelled in this pleaſing accompliſhment.

remember to have read that Don Juan of Auſtria, governor of the Low Countries, ſet out poſt from Bruſſels, and came to Paris *incog.* on purpoſe to ſee Marguerite de Valois dance at a dreſs-ball, this princeſs being reckoned, at that time, the beſt dancer in Europe. What, then, would be the admiration of ſuch an *amateur*, could he now behold the perfection attained here by ſome of the beauties of the preſent day?

"The men, doubtleſs, determined to vie with the women, ſeemed to pride themſelves more on agility than grace; and, by attempting whatever required extraordinary effort, reminded me of *figurans* on the ſtage; ſo much have the Pariſian youth adopted a truly theatrical ſtyle of dancing.

"The French country-dances (or cotillons, as we term them in England), and waltzes, which are as much in vogue here as in Germany, were regularly interchanged. However, the Pariſians, in my opinion, cannot come up to the Germans in this their native dance. I ſhould have wiſhed to have had Lavater by my ſide, and heard his opinion of the characters of the different female waltzers. It is a very curious and intereſting ſpectacle to ſee one woman aſſume a languiſhing air, another a vacant ſmile, a third an aſpect of ſtoical indifference; while a fourth ſeems loſt in a voluptuous trance, a fifth captivates by an amiable modeſty, a ſixth affects the cold inſenſibility of a ſtatue, and ſo on in ever-varying ſucceſſion, though all turning to the animating changes of the ſame lively waltz. In ſhort, I obſerved that in this ſpecies of dance the eyes and feet of almoſt every woman appeared to be conſtantly at variance.

"Without aſſuming the part of a moraliſt, I cannot help thinking that Werter was not altogether in the wrong when he ſwore that, were it to coſt him his life, no woman on whom he had ſet his affections ſhould ever waltz with any one but himſelf. I am not ſingular in this opinion; for I recollect to have met with the ſame ideas in a book written by M. Jacobi, I think, a German author.

"Speaking of the waltz, 'We either ought,' ſays he, 'not to boaſt ſo much of the propriety of our manners, or elſe not ſuffer that our wives and daughters, in a complete delirium, ſoftly preſſed in the arms of men, boſom to boſom, ſhould thus be hurried away by the ſound of intoxicating muſic. In this *whirligig* dance every one ſeems to forget the rules of decorum; and though an innocent young creature, expoſed in this manner, were to remain pure and ſpotleſs, can ſhe, without horror, reflect that ſhe becomes the ſport of the imagination of the licentious youths to whom ſhe ſo abandons herſelf? It were to be wiſhed,' adds he, 'that our damſels (I mean thoſe who preſerve any veſtige of baſhfulneſs) might, concealed in a private corner, hear ſometimes the converſation of thoſe very men to whom they yield themſelves with ſo little reſerve and caution.'

"To the beſt of my recollection, theſe are the ſentiments of M. Jacobi, expreſſed twelve or fourteen years ago; yet I do not find that the waltz is diſcontinued or even leſs practiſed, in Germany, than

than it was at the time when his work firſt appeared. This dance, like every other French faſhion, has now found its way into England, and is introduced between the acts, by way of interlude, I preſume, at ſome of our grand private balls and aſſemblies. But, however I may be amuſed by the waltzing of the Pariſian belles, I feel too much regard for my fair countrywomen to wiſh to ſee them adopt a dance, which, by throwing them off their guard, lays them completely open to the ſhafts of ridicule and malice.

"Leaving this point to be ſettled by the worthy part of our Britiſh matrons, let us return to the Pariſian ball, from which I have been led into a little digreſſion.

"The dancing continued in this manner, that is, French country-dances and waltzes alternately, till four o'clock, when ſoup was brought round to all the company. This was diſpatched, ſans façon, as faſt as it could be procured. It was a prelude to the cold ſupper, which was preſently ſerved in another ſpacious apartment. No ſooner were the folding-doors of an adjoining room thrown open, than I obſerved that, large as it was, it could not poſſibly afford accommodation to more than half of the number preſent. I therefore remained in the back ground, naturally ſuppoſing that places would firſt be provided for all the women. Not ſo, my friend; ſeveral men ſeated themſelves, and, in the twinkling of an eye, deranged the economy of the whole table; while the female byſtanders were neceſſitated to ſeek ſeats at ſome temporary tables placed in the ball-room. Here too were they in luck if they obtained a few fragments from the grand board; for, ſuch determined voracity was there exhibited, that ſo many vultures or cormorants could not have been more expeditious in clearing the diſhes.

"For inſtance, an enormous ſalmon, which would have done honour to the Tweed or the Severn, graced the middle of the principal table. In leſs than five minutes after the company were ſeated, I turned round, and miſſing the fiſh, inquired whether it had proved tainted. No: but it is all devoured, was the reply of a young man, who pointing to the bone, offered me a pear and a piece of bread, which he ſhrewdly obſerved was all that I might probably get to recruit my ſtrength at this entertainment. I took the hint, and, with the addition of a glaſs of common wine, at once made my ſupper.

"In half an hour, the tables being removed, the ball was reſumed, and apparently with renewed ſpirit. The card-room had never been deſerted. *Mind the main chance* is a wholeſome maxim, which the good-lady of the houſe ſeemed not to have forgotten. Aſſiſted by a ſort of *croupier*, ſhe did the honours of the *bouillotte* with that admirable ſang-froid which you and I have often witneſſed in ſome of our hoſteſſes of faſhion, and, had ſhe not communicated to me the ſecret, I ſhould have been the laſt to ſuſpect, while ſhe appeared ſo indifferent, that ſhe, like thoſe ladies, had ſo great an intereſt in the card-party being continued till morning.

"As an old acquaintance, ſhe took an opportunity of ſaying to me, with joy in her eyes: "*Le jeu va bien;*" but, at the ſame

time, expreſſed her regret that the ſupper was ſuch a ſcramble. While we were in converſation, I inquired the name and character of the moſt ſtriking women in the room, and found that, though a few of them might be reckoned ſubſtantial in fortune, as well as in reputation, the female part of the company was chiefly compoſed of ladies who, like herſelf, had ſuffered by the revolution; ſeveral were divorced from their huſbands, but as incompatibility of temper was the general plea for ſuch a diſunion, that alone could not operate as a blemiſh.

"To judge of the political predilection of theſe belles from their exterior, a ſtranger would, nine times out of ten, be led into a palpable error. He might naturally conclude them to be attached to a republican ſyſtem, ſince they have, in general, adopted the Athenian form of attire as their model; though they have not, in the ſmalleſt degree, adopted the ſimple manners of that people. Their arms are bare almoſt to the very ſhoulder; their boſom is, in a great meaſure, uncovered; their ankles are encircled by narrow ribbands, in imitation of the faſtenings of ſandals; and their hair, turned up cloſe behind, is confined on the crown of the head in a large knot, as we ſee it in the antique buſts of Grecian beauties.

"The reſt of their dreſs is more calculated to diſplay, than to veil the contours of their perſon. It was thus explained to me by my friend, the *ci-devant comteſe*, who at the ſame time aſſured me that young French women, clad in this airy manner, brave all the rigour of winter. 'A ſimple piece of linen, ſlightly laced before,' ſaid ſhe, 'while it leaves the waiſt uncompreſſed, anſwers the purpoſe of a corſet. If they put on a robe, which is not open in front, they diſpenſe with petticoats altogether; their cambric *chemiſe* having the ſemblance of one, from its ſkirt being trimmed with lace. When attired for a ball, thoſe who dance, as you may obſerve, commonly put on a tunic, and then a petticoat becomes a matter of neceſſity, rather than of choice. Pockets being deemed an incumbrance, they wear none: what money they carry, is contained in a little morocco-leather purſe; this is concealed in the centre of the boſom, whoſe form, in our well-ſhaped women, being that of the Medicean Venus, the receptacle occaſionally ſerves for a little gold watch, or ſome other trinket, which is ſuſpended to the neck by a collar of hair, decorated with various ornaments. When they dance, the fan is introduced within the zone or girdle; and the handkerchief is kept in the pocket of ſome ſedulous ſwain, to whom the fair one has recourſe when ſhe has occaſion for it. Some of the elderly ladies, like myſelf,' added ſhe, 'carry theſe appendages in a ſort of work-bag, denominated a *ridicule*. Not long ſince this was the univerſal faſhion, firſt adopted as a ſubſtitute for pockets; but, at preſent, it is totally laid aſide by the younger claſſes.'

"The men at this ball, were, for the moſt part, of the military claſs, thinly interſperſed with returned emigrants. Some of the generals and colonels were in their Huſſar dreſs-uniform, which is not only exceedingly becoming to a well-formed man, but alſo extremely

tremely ſplendid and coſtly. All the ſeams of the jacket and pantaloons of the generals are covered with rich and taſteful embroidery, as well as their ſabre-taſh, and thoſe of the colonels with a gold or ſilver lace: a few even wore boots of red morocco leather.

"Moſt of the Gallic youths having ſerved in the armies, either a few years ago under the requiſition, or more recently under the conſcription, have acquired a martial air, which is very diſcernible, in ſpite of their *habit bourgeois*. The brown coat cannot diſguiſe the ſoldier. I have met with ſeveral young merchants of the firſt reſpectability in Paris, who had ſerved, ſome two, others four years in the ranks, and conſtantly refuſed every ſort of advancement. Not wiſhing to remain in the army, and relinquiſh the mercantile profeſſion in which they had been educated, they cheerfully paſſed through their military ſervitude as privates, and, in that ſtation, like true ſoldiers, gallantly fought their country's battles.

"The hour of ſix being arrived, I was aſſailed, on all ſides, by applications to ſet down this or that lady, as the morning was very rainy, and, independently of the long rank of hackney-coaches which had been drawn up at the door, every vehicle that could be procured had long been in requiſition. The miſtreſs of the houſe had informed two of her particular female friends that I had a carriage in waiting; and as I could accommodate only a certain number at a time, after having conſented to take thoſe ladies home firſt, I conceived myſelf at liberty, on my return, to ſelect the reſt of my convoy. To relieve beauty in diſtreſs was one of the firſt laws of ancient chivalry; and no knight ever accompliſhed that vow with greater ardour than I did on this occaſion."

ART. XXVII. *The Stranger in France, or a Tour from Devonſhire to Paris. By John Carr, Eſquire.* 4to. pp. 261. price 1*l.* 1*s.* Johnſon, London. 1803.

"THESE fugitive Sketches," ſays Mr. Carr, "in which an attempt is made to delineate, juſt as they occurred, thoſe ſcenes which to *my* mind at leaſt were new and intereſting, were originally penned for the private peruſal of thoſe whom I eſteem; and by their perſuaſion they are now offered to the public eye." We are happy in being able to declare, that we concur in opinion with the friends of Mr. Carr, as to the merits of this volume, which contains a large proportion of intereſting matter. The reader muſt not, however, expect from it any profundity of political or ſtatiſtic remark. Mr. Carr appears to have viſited Paris for the purpoſe of being amuſed. The ſpirit with which he undertook his journey is diffuſed through his work, which is well calculated to enliven the paſſing hour by the repreſentation of a

feries of pictures of life and manners, which like the aqua tinta views that decorate his books, if not highly finiſhed, are deſigned with eaſe and touched with neatneſs. He appears to have enjoyed a great advantage over the generality of the Engliſh who repaired to the French metropolis after the ratification of the late ſhort-lived peace, in having obtained good introductions to ſeveral reſpectable French families. Hence while ſo many of his countrymen were lounging in the Palais Royal, the Louvre, or Beauvilliers Hotel, he availed himſelf of the opportunity with which he was favoured of obſerving the domeſtic œconomy of his Pariſian friends. His intercourſe with the natives alſo, furniſhed him with a great number of anecdotes concerning public and private tranſactions, which took place during the eventful period of the Revolution. Theſe anecdotes being interſperſed in his account of churches, palaces, ſtreets, and ſquares, preſent an agreeable variety, which awakens the attention and enlivens the intereſt of his reader. The medium of good humour through which he has beheld both man and things, during his journey, and his abode in the Gallic capital, has induced him to ſpeak with an admiration of the talents and proweſs of the Firſt Conſul, and of the incorruptibility of M. Talleyrand, which will not well accord with the irritation, which late occurrences have produced in the mind of the Britiſh public, againſt thoſe extraordinary perſonages. But we ought in juſtice, to remember that at the time when the events of Mr. Carr's tour were recorded, the uſual relations of peace and amity, were juſt re-eſtabliſhed between this country and France; and it was imagined by many ſanguine politicans, that the mutual intereſts of the two countries, would enſure the continuance of pacific counſels. Mr. Carr, therefore, beheld in Bonaparte, not the inveterate and inſolent foe of England —but the ſubduer of Jacobiniſm and the pacificator of France. The incidental and natural introduction of expreſſions of enthuſiaſtic attachment to his native country, which occurs in the courſe of theſe pages, is alſo a proof of his patriotiſm, which will be ſufficient to eraſe from every candid mind, any impreſſions to his diſadvantage, which may be cauſed by the peruſal of paſſages which do not ſound ſtrictly in uniſon with the cry of the day.

As a ſentimental traveller, Mr. Carr ſeems to have enjoyed an exquiſite feaſt in the ſociety of a number of French emigrant prieſts, who embarked together with him at Southampton, on board a veſſel bound for Havre. After a voyage of two nights and one day, he arrived at the latter port, where he had the ſatisfaction to ſee his terrified fellow paſſengers received by

by their countrymen, with neither violence nor inſult. At Havre he experienced ſome difficulty in procuring a paſſport; but this difficulty being ſurmounted by the intereſt of a young gentleman, to whom he happened to have letters of introduction, he proceeded in company with an Engliſh friend, in the diligence to Rouen. Such of our readers as have never had the felicity of ſeeing one of theſe vehicles, may form a tolerably accurate idea of them from the following deſcription:

"All the carriages of this deſcription have the appearance of being the reſult of the earlieſt efforts in the art of coach-building. A more uncouth clumſy machine can ſcarcely be imagined. In the front is a cabriolet fixed to the body of the coach, for the accommodation of three paſſengers, who are protected from the rain above, by the projecting roof of the coach, and in front by two heavy curtains of leather, well oiled, and ſmelling ſomewhat offenſively, faſtened to the roof. The inſide, which is capacious, and lofty, and will hold ſix people with great comfort, is lined with leather, padded, and ſurrounded with little pockets, in which the travellers depoſit their bread, ſnuff, night caps, and pocket-handkerchiefs, which generally enjoy each others company in the ſame delicate depoſitory. From the roof depends a large net-work, which is generally crowded with hats, ſwords, and band-boxes, the whole is convenient, and when all parties are ſeated and arranged, the accommodations are by no means unpleaſant.

"Upon the roof, on the outſide, is the imperial, which is generally filled with ſix or ſeven perſons more, and a heap of luggage, which latter alſo occupies the baſket, and generally preſents a pile, half as high again as the coach, which is ſecured by ropes and chains, tightened by a large iron windlaſs, which alſo conſtitutes another appendage of this moving maſs. The body of the carriage reſts upon large thongs of leather, faſtened to heavy blocks of wood, inſtead of ſprings, and the whole is drawn by ſeven horſes. The three firſt are faſtened to the croſs-bar, the reſt are in pairs, all in rope-harneſs and tackling. The near horse of the three firſt, is mounted by the poſtilion, in his great jack boots, which are always placed, with much ceremony, like two tubs, on the right ſide of his Roſinante, juſt before he aſcends. Theſe curious protectors of his legs, are compoſed of wood, and iron hoops, ſoftened within by ſtuffing, and give him all the dignity of riding in a pair of upright portmanteaus. With a long-laſh whip in his hand, a dirty night-cap and an old cocked hat upon his head, hallooing alternately 'à gauche, à droit,' and a few occaſional ſacre dieus, which ſeem always properly applied, and perfectly underſtood, the merry poſtillion drives along his cattle. I muſt not fail to do juſtice to the ſcientific ſkill with which he manages on horſeback, his long and heavy coach-whip; with this commanding inſtrument he can reanimate, by a touch, each halting muſcle of his lagging animals, can cut off an annoying fly, and with the loud

cracking of its thong, he announces, upon his entrance into a town the approach of his heavy and clattering cavalcade. Each of these diligences is provided with a conducteur, who rides upon the imperial, and is reſponſible throughout the journey for the comfort of the paſſengers and ſafety of the luggage. For his trouble the paſſenger pays him thirty ſols for himſelf, and fifteen more for the different poſtillions, to be divided amongſt them, for theſe the donor is thanked with a low bow, and many ' bien obligés,' in the name of himſelf and his contented comrades."

On its arrival at Rouen this unwieldy machine was, much to the ſurpriſe of Mr. Carr, driven into the aiſle of an ancient catholic church, which in the courſe of the revolution had been ſold and converted into a remiſe and ſtables. In this profaned edifice, " an old unſaleable cabriolet occupied the place of the altar; and the horſes were quietly eating their oats in the ſacriſty!!"

After ſpending four days in Rouen, where he attended at the trial and execution of a notorious robber, both which proceſſes he deſcribes with much minuteneſs, Mr. Carr took his place in the diligence for Paris, at which city he arrived about ſix o'clock in the evening of the enſuing day. The following account of his introduction to the luxuries of a reſtaurateur's table, may not be unacceptable to the admirers of culinary elegance.

" The next morning after my arrival, and a good night's repoſe in a ſofa-bed, conſtructed after the French faſhion, which was very lofty and handſome, and very comfortable, I waited upon my accompliſhed friend, Madame H———, in the Rue Florentine. I had the honour of knowing her when in England, from very early years; I found her with her elegant and accompliſhed daughter, in a ſuite of large rooms, very handſomely furniſhed after the *antique*, which gives to the preſent faſhionable furniture of France, its form and character. Theſe rooms compoſed of a noble ſtone-built houſe, which contained ſeveral other families; ſuch is the cuſtomary mode of being lodged in the capital. She received me in the moſt charming manner, and had expected me for ſome days, previous to my arrival, and was that evening going to her country houſe at Paſſi, a few miles from Paris, whither ſhe preſſed me to accompany her, but I declined it, on account of the ſhort time which I had before me to ſpend in Paris. Madam H———, was not only a beauty, but a woman of wit and learning, and had accordingly admitted Voltaire amongſt the number of her houſehold gods; the arch old cynic, with his death-like ſarcaſtic face, admirably repreſented, by a ſmall whole length porcelain ſtatue, occupied the centre of her chimney-piece. Upon finding that I was diſpoſed to remain in town, ſhe recommended me to a reſtaurateur, in the gardens of the Thuilleries, one of the firſt eating-houſes in Paris for ſociety and entertainment, to the maſter of which ſhe ſent her ſervant, with my

my name, to inform him, that ſhe had recommended an Engliſh gentleman of her acquaintance to his houſe, and requeſted that an Engliſh ſervant in his ſervice might attend to me when I dined there. This was a little valuable civility, truly French. This houſe has been lately built under the auſpices of the Firſt Conſul, from a deſign, approved of by his own exquiſite taſte; he has permitted the entrance to open into the gardens of the conſular palace. The whole is from a model of one of the little palaces of the Herculaneum; it is upon a ſmall ſcale, built of a fine white ſtone, it contains a centre, with a portico, ſupported by Doric pillars, and two long wings. The front is upon the terrace of the gardens, and commands an enchanting view of all its beautiful walks and ſtatues. On the ground-floor the houſe is divided into three long and ſpacious apartments, opening into each other through centre arches, and which are redoubled upon the view by immenſe pier-glaſſes at each end. The firſt room is for dinner parties, the next for ices, and the third for coffee. In the middle is a flying ſtaircaſe, lined on each ſide with orange trees, which aſcends into a ſuite of upper dinner rooms, all of which are admirably painted after the taſte of the Herculaneum, and are almoſt lined with coſtly pier-glaſſes.

"My fair countrywomen would perhaps be a little ſurpriſed to be told, that elegant women, of the firſt reſpectability, ſuperbly dreſſed for the promenade, dine here with their friends in the public room, a cuſtom which renders the ſcene delightful, and removes from it the accuſtomed impreſſions of groſsneſs. Upon entering, the gueſt is preſented with a dinner chart, handſomely printed, enumerating the different diſhes provided for that day, with their reſpective prices affixed. All the people who frequent this place are conſidered highly reſpectable. The viſitor is furniſhed with ice for his water decanters, with the beſt attendance at dinner, and with all the Engliſh and foreign news-papers; I always dined here when I was not engaged."

In giving an account of the objects which arreſted his attention during his reſidence in Paris, Mr. Carr does not obſerve any method. His motto ſeems to be "*Quo me cunque rapit tempeſtas deferor hoſpes.*" His tranſitions from topic to topic are ſometimes ſo violent as to border upon the ludicrous. Let us take as a ſpecimen, a portion of the contents of chap. xviii. Bonaparte's talents in finance—Garrick and the Madman—Public Neceſſaries—Hall of the National Convention. It is obvious that this irregularity of arrangement will not admit of analyſis. Contenting ourſelves, therefore, with remarking that Mr. Carr appears to have ſeen, and attentively examined, the ordinary ſights of Paris, we ſhall proceed to lay before our readers his narrative of a viſit which he paid to a man whoſe conſummate abilities and atrocious deeds render him at once the object of wonder and of deteſtation.

"During

" During my ſtay in Paris, I viſited the gallery of David. This celebrated artiſt has amaſſed a fortune of upwards of two hundred thouſand pounds, and is permitted by his great patron and friend, Bonaparte, to occupy the corner wing of the old palace, from which every other man of genius and ſcience, who was entitled to reſide there, has been removed to other places, in order to make room for the reception of the grand National Library, which the Firſt Conſul intends to have depoſited there. His apartments are very magnificent, and furniſhed in that taſte, which he has, by the influence of his fame, and his elegance of deſign, ſo widely, and ſucceſsfully diffuſed. Whilſt I was ſeated in his rooms, I could not help fancying myſelf a contemporary of the moſt taſteful times of Greece. Tunics and robes were careleſsly but gracefully thrown over the antique chairs, which were ſurrounded by elegant ſtatues, and ancient libraries ſo diſpoſed as to perfect the claſſical illuſion. I found David in his garden, putting in the back ground of a painting. He wore a dirty robe, and an old hat. His eyes are dark and penetrating, and beam with the luſtre of genius. His collection of paintings and ſtatues, and many of his own ſtudies, afforded a perfect banquet. He was then occupied in drawing a fine portrait of Bonaparte. The preſence of David covered the gratification with gloom. Before me, in the boſom of that art, which is ſaid, with her divine aſſociates, to ſoften the ſouls of men, I beheld the remorſeleſs judge of his ſovereign, the deſtroyer of his brethren in art, and the enthuſiaſt and confidential friend of Robeſpierre. David's political life is too well known. During the laſt ſcenes of horror, he was aſked by an acquaintance, how many heads had fallen upon the ſcaffold that day, to which he is ſaid coolly to have replied, '*only one hundred and twenty ! !* The heads of twenty thouſand more muſt fall, before the great work of philoſophy can be accompliſhed.'

" It is related of him, that during the reign of the Mountain, he carried his port-folio to the front of the ſcaffold, to catch the laſt emotions of expiring nature, from the victims of his revolutionary rage.

" He directed and preſided at the ſplendid funeral ſolemnities of Lepelletier, who was aſſaſſinated by Paris, in which his taſte and intimate knowledge of the ceremonies of the ancients, on ſimilar occaſions, were eminently diſplayed.

" Farewel, David ! when years have rolled away, and time has mellowed the works of thy ſublime pencil, mayſt thou be remembered only as *their* creator; may thy fame repoſe herſelf upon the tableau of the dying Socrates, and the miraculous paſſage of the Alpine hero, may the enſanguined records of thy political frenzy moulder away, and may ſcience, who knew not blood till thou wert known, whoſe pure and hallowed inſpirations have made men happier and better till thou wert born, implore for thee forgiveneſs; and whilſt with rapture ſhe points to the immortal images of thy divine genius, may ſhe cover with an impenetrable pall, the pale, and ſhuddering, and bleeding victims of thy ſanguinary ſoul !

" The

" The great abilities of this man have alone enabled him to furvive the revolution, which, ftrange to relate, has, throughout its ravages, preferved a veneration for fcience, and, in general, protected her diftinguifhed followers. Bonaparte, who poffeffes great tafte, ' that inftinct fuperior to ftudy, furer than reafoning, and more rapid than reflection,' entertains the greateft admiration for the genius of David, and always conſults him in the arrangement of his paintings and ftatues. All the coſtumes of government have been deſigned by this artiſt.

" David is not without his adherents. He has many pupils, the ſons of reſpectable, and ſome of them of noble families, reſiding in different parts of Europe. They are ſaid to be much attached to him, and have formed themſelves into a military corps, for the purpoſe of occaſionally doing honour to him, and were lately on the point of revenging an inſult which had been offered to his perſon, in a manner, which, if perpetrated, would have required the intereſt of their maſter to have ſaved them from the ſcaffold.

" But neither the gracious protection of conſular favour, nor the ſplendour of unrivalled abilities, can reſtore their polluted poſſeſſor, to the affections and endearments of ſocial intercourſe. Humanity has drawn a *fable circle* round him. He leads the life of a proſcribed exile, in the very centre of the gayeſt city in Europe. In the gloomy ſhade of unchoſen ſeclufion he paſſes his ungladdened hours, in the hope of covering his guilt with his glory, and of preſenting to poſterity, by the energies of his unequalled genius, ſome atonement for the havoc, and ruin of that political hurricane, of which he directed the fury, and befriended the deſolations againſt every contemporary object that nature had endeared, and virtue conſecrated."

After ſpending a month in the metropolis of France, Mr. Carr went by the route of Caen and St. Lo to Cherbourg, where he remained two days waiting for the ſailing of a packet. At length a favourable breeze ſprung up, and after a paſſage of two nights and one day, he " ſtepped upon the ſame landing ſtone from which he firſt embarked for France."

ART. XXVIII. *Letters of Advice from a Mother to her Son, by Mary Champion Crefpigny.* 8vo. pp. 452. 8s. London. Cadell and Davies, 1803.

THE object of the compoſition, and the motives which led to the publication of theſe Letters, will perhaps be moſt clearly explained by the following extracts from the Dedication of this volume, which is addreſſed to his Grace the Archbiſhop of Canterbury:

" When

"When the following Letters were originally written they were only intended for that ſort of partial inſtruction to a beloved ſon, to which I was prompted both by inclination and duty, believing that he would read ſhort eſſays from my pen, though he might reject far better in a more voluminous ſtate. They remained by me many years unthought of, when accident put ſome of them into the hands of a reſpectable friend whoſe judgment I had ever been taught to venerate. He urged me to publiſh them. I refuſed; thinking that it would be preſumption in me to ſuppoſe I could write any thing new upon ſubjects which had been diſcuſſed by ſo many far better and wiſer perſons than myſelf."

"I however felt impelled to ſhew what that friend had approved of to ſome others equally reſpectable, who likewiſe urged me to publiſh them, and made uſe of the following argument, which has ſilenced my objections, and has induced me even to put my name to my humble writings: The probability that curioſity may tempt many young perſons to read a ſmall publication of this nature from one of their acquaintance, when, perhaps, they would not otherwiſe turn their thoughts to ſuch ſubjects. Even the diſtant hope of being in any degree ſerviceable upon ſuch eſſential points as thoſe of religion and morality, conquers my difficulties, and renders me, in ſome degree, indifferent to the imputation of vanity and preſumption which I may poſſibly incur."

Introduced to our notice by the foregoing account of the views of its authoreſs, this volume claims our moſt reſpectful attention. That heart muſt indeed be dead to every virtuous impreſſion which is not affected by the maternal ſolicitude which its pages diſplay; and that judgment muſt be dreadfully perverted which can be diſpoſed to cavil at the ſoundneſs of its principles. The example of a lady of faſhion anxiouſly endeavouring to train up her ſon in the ways of piety and virtue, is in this age of folly and diſſipation truly valuable. Would to Heaven it were not ſo ſtrongly recommended by the circumſtances of its ſingularity. Wiſely acting upon the maxim that ſteadineſs in virtuous conduct can reſult from fixed principles alone, Mrs. C. commences her courſe of moral inſtruction by explaining and enforcing the fundamental doctrines firſt of natural, and then of revealed religion. After ſhewing the folly and abſurdity of the various ſchemes of Atheiſm, ſhe deduces the attributes of God from the nature of his works, and the courſe of his providence. In order to demonſtrate the reaſonableneſs of a belief in the Goſpel ſhe endeavours to prove that ſuch a revelation was worthy of the wiſdom and goodneſs of God, and fit for man to receive. With regard to the perſon of the Meſſiah ſhe inculcates upon her pupil the commonly-received opinion of his divinity; and, finally, with a view of ſanctioning the leſſons of morality by

by representing man as accountable to his Maker for all his actions, she dwells at some length upon the Scripture doctrine of a future judgment. In conformity with the precepts of Christ she insists upon the advantage and necessity of private devotion, and of attendance upon public worship, and the ordinance of the holy sacrament. Her Letters on the subject of religion are thirteen in number, and include a great variety of serious and important topics. In the course of these disquisitions she touches upon many controverted points. On these, however, she does not enlarge. She is in general satisfied with giving her own opinion, with one or two of the principal arguments upon which that opinion is founded. To the deep speculator in theology, therefore, her remarks will, perhaps, appear superficial: but whatever may be the value of her proofs, we believe the results of her inquiries will be approved by the orthodox members of the church of England.

Having thus laid the foundation of her intended structure deep in the doctrines of religion, Mrs. C. proceeds to give her son much excellent advice on the principal branches of moral duty. In this division of her work she communicates her opinions on the following subjects: Charity—Economy—Generosity and Gratitude—Friendship—Drinking—Gaming—Duelling—Female Connections—Seduction—Attachment—Swearing and Falsehood—The Connections of Society—Trifles—and Time.

With a view of painting in more lively colours than could be admitted in a mere dissertation, the detestable nature of the vices of Gaming and Seduction, she has introduced two narratives, which are at once simple and interesting. Though the names of the subjects of these narratives are disguised, she assures her son that their circumstances are the detail of events which really happened. As a specimen of Mrs. C.'s style of composition we shall quote at large the first of her Letters on Duelling:

"My Dear Son,

"I am now going to give you my opinion upon a subject which, perhaps, I may be deemed particularly ill qualified to write upon, as the feelings of a woman may be supposed to act too powerfully, and induce me to place the arguments that may be offered upon it in a partial or unjust light. But upon this occasion I will, if it be possible so to do, set every weak feeling at a distance, and consider the subject as a member of society, biased only by the interests of human nature in general; and, suspicious of myself, will weigh every argument in the scale of impartiality before I advance it in support of my opinions.

"Duelling

"Duelling must surely be considered as the remains of a savage custom, at periods when civilization and order were in their infancy —before laws to restrain the disorderly passions of men were properly digested and enforced—when the insulted had no just method of obtaining satisfaction for the injury received; and I grieve to acknowledge that such are the still prevailing outrages against all reason and principle, that the horrid custom is yet so far countenanced as to render it, in some few cases, very difficult for a man of the world not to comply with it.

"I say *a man of the world*, who prefers the absurd, ill-judging decrees of prejudice, before the calm, serious decision of rectitude and principle. I know it is said, that a man, particularly a man in the navy or army, cannot live without submitting to those rules which custom and etiquette have established. Such a man must on no account submit to certain affronts without letting the person who has so affronted him have a chance of likewise shooting him through the head, by way of giving him *satisfaction*. He must not fear the anger of his God near so much as the contempt of ill-judging men. He must not set his own life, the life of a beloved wife, and the welfare of an amiable family, who may depend upon him for their support, or the reproaches of his own conscience, against the sneers of folly, or the smile of thoughtless impertinence. No! he must, according to the present *dishonourable* system of *honour*, risk the offending his God, destroying himself, blasting the happiness of his family, and becoming a murderer. Good Heaven! that human, civilized, enlightened beings, who profess themselves possessed of virtues, generosity, candour, understanding, and *religion*, can tolerate a custom so diametrically opposite to those qualities: yet, so it is. There certainly may be cases pointed out where the extreme overbearing insolence of one man may render it next to impossible for another to bear with it, unless he has hardiness and resolution enough to defy the world, which, I acknowledge, may require greater courage than to meet his adversary in the field, did not such a meeting involve him in a possibility, in a probability, of anticipating a meeting with his Creator, upon such forbidden terms as should surely make a reflecting man endure every degree of contempt and scorn from the world sooner than be guilty of a deed that may on one side admit of no repentance, and embitter the life of the other party with eternal remorse.

"Where, and how, must we look for a reasonable and certain remedy for so great an evil? If we seek for it by endeavouring to bring conviction of its enormity on the minds of individuals, I fear, however they may be convinced, we shall seek for it in vain: the timidity of some, who cannot resist popular prejudice; the want of principle in many, who think only of the present moment, and give no attention to any more weighty consideration; the sudden impulse of passion or resentment, and the being too prone to immediate revenge, it is to be feared, will prevent even those who are convinced of the atrocity of the deed from acting according to their conviction. The *Legislature*, therefore, is called upon to use its best endea-

vours to prevent this criminal practice: *that alone* poſſeſſes the power, and on *that* muſt dwell a crime of a very deep dye if it continue to neglect the conſideration of what can be done for the removal of ſo atrocious an evil from ſociety. The blood of thoſe who fall a ſacrifice to the barbarous cuſtom, ſtains, with indelible marks, that Legiſlature which might put a ſtop to it. Humanity, in the names of the diſconſolate widow, the wretched orphan, the agonized parent, calls aloud for ſuch laws as ſhall reſtrict thoſe whoſe paſſions and impetuoſity hurry them to ſuch acts of wickedneſs and inhumanity.

"The ſort of licence given to duelling—the encouragement it receives from too great lenity in courts of judicature—the cordial reception given to duelliſts in polite circles, and its being deemed almoſt neceſſary, as a point of honour, for a gentleman not to refuſe a challenge, are the baneful cauſes of this atrocious practice.

"It has been ſaid, by an able writer, 'That the conſiderations of the abſurd alternative which the gentlemen of our army are under, either to accept a challenge contrary to laws divine and human, or to be broken if they do not, though a ſoldier is the leaſt maſter of himſelf and his own life of any man in the community, made the Engliſh ſervice, in his opinion, the leaſt eligible of all ſervices.'

"Certainly the ſavage cuſtom was not always tolerated by the greateſt heroes of antiquity. Auguſtus's anſwer to Marc Antony—Metullus to Sertorius—ſhew that the brave did not always think it neceſſary to prove their bravery by ſuch deeds, and knew how to diſtinguiſh between a falſe and a real courage. A man's giving or accepting a challenge is a certain proof of the deficiency of his principles in that religion whoſe laws and whoſe *injunctions* are the forgiveneſs of injuries, and very different from the giving way, even ſometimes on a fancied affront, to the paſſions of pride, inſolence, and reſentment; and the being hardy enough to ruſh into his Maker's preſence in the very act of committing a crime which, in that caſe, never can be by him repented of in this world, and with no better excuſe for it than chuſing deliberately to add one horrid deed to perhaps another; or, poſſibly, marking ſome inconſiderate trifle, that ought never to have been remembered, with the outrage of murder, and, poſſibly, with the everlaſting ruin and miſery of an innocent family.

"Nor are ſuch actions a proof of that courage which they are intended to ſubſtantiate There are inſtances of men who have been wrought up to ſuch actions, who have afterwards diſgraced themſelves in the field upon public occaſions. But, while the army and navy retain this very miſtaken ſenſe of honour, and while it is ſanctioned by the cuſtoms and prejudices of the world, there can be no hope of its yielding to reaſon and private perſuaſion. The *Legiſlature*, therefore, muſt interfere before any effectual reformation in this barbarous cuſtom can take place.

"It has been ſaid that, were it not for duelling, *aſſaſſinations* would be more frequent, as many irritable tempers would not be ſatisfied with any award that a court of honour might probably give. This

I con-

I conſider as but a ſlight objection againſt the endeavouring to exterminate ſo horrid a cuſtom;—for, take it in the fulleſt extent, it would only affect a few wretched ſpirits, who partake more of the fiend than of the human kind. To whom, if they determined not to receive any ſatisfaction without blood, it would ſignify but little, whether their diabolical revenge is according to the rules of honour or otherwiſe.—Nay, it would be better that it were not according to thoſe rules; for, if they dared to *aſſaſſinate*, their puniſhment would be pretty certain and heavy, as they would probably meet with a diſgraceful death; whereas now the ſame evils to ſociety are brought about without that heavy puniſhment, or diſgrace to the offender.—It is to be hoped and believed that there are very few who would be ſo wickedly vindictive as not to be contented with ſuch ſatisfaction as a court of honourable men awarded.—It is well known that far the greater number of duels are only to ſatisfy a miſtaken point of honour;—but the *Legiſlature*, I have heard wiſe men ſay, might form a code of laws, upon this point, that would afford redreſs to the inſulted, and properly puniſh the offenders.—I preſume not to point out, with any exactneſs, what would be the propereſt mode for the effecting ſo good a purpoſe, but a little conſideration will convince any reaſonable perſon of its practicability.—Thoſe who would think deeply upon it, who are qualified to inveſtigate the ſubject, would indeed, deſerve well of their country, for they would be doing it a moſt eſſential ſervice, and crowning themſelves with brighter laurels than ever yet adorned the brows of a conqueror.

"It appears to me, that the greateſt difficulty would lie in the repreſentation of thoſe affronts which are conveyed by looks and manner.

"What is called a high-ſpirited man will not brook what he conſtrues a contemptuous look, or affronting ſneer, or ſarcaſtic ſmile;—for theſe frequently-miſtaken offences he will ſhew ſuch really-inſulting reſentment, that the perſon by whom he imagines himſelf affronted will think it neceſſary to return inſult for inſult.—Thus a quarrel enſues from little or no cauſe.—Such ſenſitive gentlemen would, doubtleſs, very often feel themſelves aggrieved without being able to eſtabliſh the cauſe of grievance.—If not eſtabliſhed—no atonement could be expected;—if eſtabliſhed—they would have redreſs.

"A court of honour, compoſed of honourable men in every county, would be one mode that might ſucceed, and, under ſome circumſtances, ſtrict ſecrecy might be obſerved.—Were it death to the ſurvivor in a duel, and confiſcation of property to thoſe who ſend a challenge, and ſhould ſuch challengers be likewiſe diſqualified from holding any office in the ſtate, I am inclined to believe that but few challenges would be ſent.—Far am I, however, as I ſaid before, from having the preſumption to think that *I* poſſeſs the abilities neceſſary for forming laws upon the ſubject.

"Henry, of France, gained more honour by his edict againſt duelling than by any other act of his life"—yet the cuſtom prevailed,

vailed, and Louis the Fourteenth reſolved to pardon duelling no longer—' and, to his honour,' ſays a writer upon the ſubject, ' effected what thoſe of his predeceſſors had attempted without ſucceſs.'

The remaining part of this volume is occupied by letters on behaviour to inferiors—Dreſs—Converſation—Accompliſhments—Drawing—Diverſions—Marriage.

Mrs. Creſpigny's ſtyle is eaſy and flowing, and generally correct. We have obſerved a few inaccuracies which we attribute to the printer, v. g. p. 82, on that alone *reſts* all our future expectations. In p. 26 and 27, we find an Engliſh tranſlation of a paſſage in Ariſtotle's works, the conſtruction of which is ſingularly obſcure. We ſuſpect that this quotation was in fact tranſlated from the French, and that the obſcurity ariſes from the ſubſtitution of *that* for *if*. We cannot conclude our account of this work, without expreſſing our wiſh, that, by its circulation in that claſs of ſociety whoſe welfare it is more particularly calculated to promote, the benevolent intentions of its author may be fulfilled. The awful events which marked the origin and progreſs of the French Revolution, ſhould teach our people of rank and faſhion, that even in this world a proud and ſupercilious contempt of the obligations of morality may be viſited by ſevere puniſhment; and they ought conſequently to be perſuaded, that thoſe who ſeriouſly endeavour to inculcate upon the riſing generation the principles of religion, are true benefactors to the community at large.

Art. XXIX. *The Works of Richard Owen Cambridge, Eſquire, including ſeveral Pieces never before publiſhed, with an Account of his Life and Character. By his Son George Owen Cambridge, M. A. Prebendary of Ely.* 4to. pp. 584. price £.2. 12*s.* 6*d.* Cadell and Davies, London. 1803.

THE reſpectable author of the pieces now firſt collected and publiſhed together, after having filled during more than half a century a very conſpicuous ſtation, both in the literary and in the polite world, died in the month of September 1802. His younger ſon has here undertaken the double office of editor of his works, and writer of his life, and he has executed the pious taſk in a manner extremely honourable to his own feelings and to his father's fame.

A part only of this volume is new to the world. Many of the poems, and all but one of the profe eſſays, of the late Mr. Cambridge, have been long before the public, either in a ſeparate form or in the moſt reſpectable collections of the period in which they were written. Of the Poems '*The Scribleriad*,' both from its extent and excellence, muſt be conſidered as the principal; its ſingular merit has been confeſſed and applauded by the beſt judges; for ſuch ſurely muſt be eſteemed the late Dr. Warton, and the celebrated though unknown author of *The Purſuits of Literature*. The former, in his *Eſſay on the Genius and Writings of Pope*, cites, with juſt approbation, from the Preface to *the Scribleriad*, the following paſſage relative to the four celebrated mock-heroic poems, the *Lutrin*, the *Diſpenſary*, the *Rape of the Lock*, and the *Dunciad*.

"When firſt I read theſe poems," ſays Mr. Cambridge, "I perceived that they had all ſome great defect, and though the more I read them the ſtronger I felt this defect, and always conceived that ſomething might be written more perfect in this kind, yet I never diſcovered what it was until I came to know that Don Quixote was a work which would give as much ſatisfaction in a critical examination as moſt of the compoſitions of the ancients. I then found that *propriety* was the fundamental excellence of that work; that all the marvellous was reconcileable to probability, as the author led his hero into that ſpecies of abſurdity only, which it was natural for an imagination, heated with the continual reading of books of chivalry, to fall into; that the want of attention to this was the fundamental defect of theſe poems; for with what *propriety* do churchmen, phyſicians, beaux and belles, or bookſellers, addreſs themſelves to the heathen gods, offer ſacrifices, conſult oracles, or talk the language of Homer, and the heroes of antiquity."

The *Scribleriad*, in its plan and conſtruction diſplays great ingenuity; it abounds in ſucceſsful imitations of paſſages in ancient authors, and it is diſtinguiſhed by great felicity of expreſſion and verſification: if it has not been a popular poem, this has probably been owing to the nature of its ſubject, which, relating chiefly to errors long exploded and almoſt forgotten, was little fitted to excite a great or general intereſt in its favour: it may alſo be objected to it, with ſome juſtice, that, although the deſign of the author was to ridicule falſe ſcience, he has occaſionally placed on apparently the ſame footing, indiſputable facts in natural hiſtory, and the confirmed relations of creditable travellers with the groſſeſt and moſt romantic fictions, in violation, perhaps, of that propriety which he ſo well underſtood and ſo juſtly valued.

Of

Of the verſes on the marriage of his R. H. Frederick Prince of Wales, the preſent republication will preſerve the memory, which might have been loſt in the maſs of poems, written on that occaſion, moſt of which, as we have been informed, were judged at the time to be inferior to this of Mr. Cambridge*.

The poems now firſt publiſhed are introduced by *a dialogue between Dick and Ned*, (the author, and Dr. Edward Barnard, afterwards provoſt of Eton) entitled, "*Learning*." Theſe interlocutors diſcuſs, in an animated manner, not without the ſeaſoning of a little humorous acrimony, the advantages and diſadvantages of learning. *Dick* takes the field in oppoſition to the claims of deep erudition, and it may be thought that he brings more ſpirited forces into action than his antagoniſt.

"Alas! quoth Dick, mere puff and froth this is,
Which you advance for your hypotheſis:
At beſt a well laid theory;
No ſubſtance or reality;
Nor found with practice to agree.
Your ſcheme would be more true and ample,
If well ſupported by example.
But theſe all make againſt your ſyſtem,
And therefore wiſely you ſuppreſt 'em;
Not all your books can raiſe the mind
Above the weakneſs of mankind.
Zeno, of ſtoic reading vain,
Affirmed there was no harm in pain.
Pyrrho would vaunt (but then he'd lie)
Indifference or to live or die.
Carneades oft ſpent his breath
T'inſpire the bold contempt of death;
And once his wiſdom did affect
So far to ape the Stoic ſect,
He thought he felt an inclination
To die becauſe it was the faſhion.
Hearing Antipater (a wiſe one!)
Had killed himſelf by drinking poiſon,
He crys, reſolved to do the ſame,
Give me---but what, forbears to name;
Then, baulking his expecting friends
In mere mulled wine this poiſon ends.

Not

* With the exception of the Epithalamium juſt mentioned, the Poems contained in this volume are divided into three ſections; the firſt and third containing Miſcellaneous Verſes, written reſpectively at Whitminſter and Twickenham, and the ſecond conſiſting of the Scribleriad.

Not all his learning and wife reading
Could Zeno's pupil keep from heeding
The rig'rous twinges of the ſtone,
Or but ſuppreſs one ſingle groan,
Forc'd to own pain at length an evil
And give his doctrine to the devil.
Thus theſe philoſophers and leaders
Of various ſects (profoundeſt readers)
From all their books could ne'er attain
Death to contemn, or ſmile at pain;
And much leſs reap'd they joy or pleaſure,
Their volumes yielding no ſuch treaſure."

In *Archimage, a poem written in imitation of Spenſer,* the author deſcribes in a humorous manner, and with burleſque ſolemnity, himſelf and ſome of his attendants and neighbours. The following is the deſcription of the officiating clergyman of the author's pariſh church:

" So wills that darke and fable-ſtoled Mage
Who in thoſe walles his art dothe exerciſe;
Ne ought with him availeth ſexe or age;
Ne hoary elde, ne tender infant's cries
Can melt his iron heart in any wiſe:
Als by his power and virtue magicalle,
A wond'rous yoke about their neckes he ties,
Which eft their tender ſkinnes doth frette and galle,
All ſilkenne as it ſeems, with ſore and endleſs thralle.

" So ſurelie firme he ties this Gordian knotte,
As ev'n exceeds his own art to untie;
And ſo ill-ſuited deals to each their lotte,
Uſing his wicked arts ſo wantonlie,
His cruel ſport doth cauſe great miſerie:
Each ill-paired couple tugge the magick chaine,
And their reluctant neckes together plie,
And ſtill for freedom praie and ſtrive amaine;
He ſits and laughs to ſcorn their labour, all in vaine."

The collection of miſcellaneous poems, written during Mr. C's reſidence at Whitminſter, is cloſed by verſes from *the Author to the Scribleriad,* in imitation of Horace's epiſtle *ad Librum Suum;* Lib. I. Ep. 20.

" Well then, for all that I have ſaid,
You keep your eyes on Tully's head.
Has pride with ſuch impatience fill'd you,
You pine 'till Dodſley clothe and gild you;
As foppiſh minors court their taylor,
And hate their guardian as their gaoler."

We

We close the account of Mr. Cambridge's miscellaneous verses with transcribing the Free Translation of Boileau, Epist. I. l. 61, executed by the author *in his 85th year*, and applied by him to the immoderate ambition of France:

" Thus of Pyrrhus, enquired his old Tutor and friend:
These elephants, soldiers, and ships, to what end?
PYR. To the siege; for I've oft been invited to come,
And with glory to conquer all-conquering Rome.
TUT. I agree that great glory from thence would ensue,
And 'tis worthy alone Alexander or you.
After such an exploit, there's no more to be done.—
PYR. Yes—the countries that border on Rome must be won.
TUT. Any more? PYR. Don't you see Syracuse is so near.
TUT. Any more? PYR. Give me that, and to Carthage I steer.
TUT. Now I see, you're resolved to be master of all,
The near and the distant, the great and the small;
And I plainly perceive you will not be at rest
Till you've tried all the East, when you've conquer'd the West.
So Egypt is yours. Your Ambition then ranges,
And bears you away to the Tigris and Ganges.
But when crown'd with success, and with glory you tire us,
What's left to be done, when return'd to Epirus?
PYR. Why to feast on good cheer, and good liquor to quaff;
And, forgetting our labours, to sit down and laugh.
TUT. Then why should we travel to Egypt and Rome?
Who forbids us to laugh without *stirring from home*?"

To this collection of the author's poetry are subjoined some friendly and complimentary Verses, addressed to him by his friend Henry Berkeley, Esq. George Birch, Esq. and an anonymous and unknown poet, who testified his respect for Mr. Cambridge by some elegant lines, left on a pedestal in his grounds at Twickenham.

The concluding pages of this volume contain the Essays which the author contributed to the periodical paper entitled *The World*. An additional paper, never before published, is subjoined: it is marked by the same vein of humour and good-natured pleasantry which distinguishes the rest.

To this collection of Mr. Cambridge's works are prefixed *Memoirs of the Author*. It appears to have been the opinion of the late Dr. Johnson that the province of *Biography* might be usefully extended, so as to include accounts of persons who, by their virtues and attainments, have adorned the walks of *private life*. Were the Doctor now among us, we think he would acknowledge a very successful exemplification of his opinion in this life of a revered parent by an affectionate son. It is an interesting narrative, obviously the effusion of a feeling

heart no leſs than the production of a cultivated mind, with the additional recommendation of much gracefulneſs of manner and elegance of ſtyle.

Mr. Cambridge was born in London on the 14th of February 1717. Though of an ancient family in Glouceſterſhire, his father being a younger brother was bred to buſineſs as a Turkey merchant, and reſided chiefly in London till the time of his death, which happened not long after the birth of his ſon, who, upon this event, was left to the care of his mother, and of her brother, Thomas Owen, Eſq. He was ſent early to Eton ſchool, and commenced there a valuable and laſting friendſhip with many aſſociates, who afterwards became eminently diſtinguiſhed for their taſte and learning. Of this number were Mr. Gray, Mr. Weſt, Mr. Bryant, the Honourable Horace Walpole, Dr. Barnard (afterwards maſter and provoſt of Eton), &c. &c. At this ſeminary a ſtill more intimate and affectionate intercourſe began between Mr. C. and Mr. H. Berkeley. The untimely death of this gentleman, who fell in the battle of Fontenoy, left on the mind of his ſurviving friend an impreſſion of grief which was never wholly effaced. At Eton Mr. C. was diſtinguiſhed for the quickneſs of his parts, and the facility of his acquiſitions; for his fondneſs for *the ſtudy of character* in the ancient dramatic writers and other poets, particularly in Shakſpeare; and for his ſucceſsful theatrical performances in ſeveral characters. Mr. C. left Eton, and entered as gentleman commoner at St. John's College, in Oxford, in 1734. During his reſidence in that Univerſity he compoſed the poem on the Marriage of the Prince of Wales, which is inſerted in this collection of his works. In 1737 he removed to London, and became a member of the honourable ſociety of Lincoln's Inn. Here he contracted with Iſaac Hawkins Browne, Eſq. an intimate friendſhip, which laſted through the life of Mr. Browne, and deſcended to his ſon, the preſent member for Bridgenorth. Here, alſo, he was introduced to many literary acquaintance. He found at Lincoln's Inn his ſchoolfellow, Mr. Henry Bathurſt, afterwards Lord Chancellor, and commenced his friendſhip with the Hon. Charles Yorke, Mr. Wray, and Mr. Edwards. In 1741 Mr. C. married the ſecond daughter of George Trenchard, Eſq. of Woolveton, in Dorſetſhire, when he ſettled at his family ſeat of Whitminſter, in Glouceſterſhire, near the banks of the Severn, ſeven miles below Glouceſter. His purſuits here were of the moſt uſeful and pleaſing kind. His application to literature muſt have been very conſiderable, for at Whitminſter he wrote the *Scribleriad*, and other ſmaller poems: yet he found time to improve his property, and

and benefit the vicinity by making navigable for boats the little river Stroud, which ran through his grounds. By other judicious alterations he greatly embelliſhed his place, and gave to the whole eſtate the appearance of a garden. Notwithſtanding theſe occupations he cultivated and enjoyed the ſociety of his reſpectable neighbours, and once, with great ſpirit and ſucceſs, in a water-party on the Severn, received and entertained the Prince and Princeſs of Wales, and a large company, who happened, ſoon after the improvements at Whitminſter were completed, to viſit Mr. Cambridge's valuable friend, Allen, Lord Bathurſt, at Cirenceſter.

The various, and, with moſt people, the almoſt incompatible purſuits and amuſements of Mr. Cambridge at this time, are thus deſcribed in a poem addreſſed to him by his friend the late amiable and ingenious Mr. Whitehead:

> "That Cæſar did three things at once,
> Is known at ſchool to every dunce;
> But your more comprehenſive mind
> Leaves pidling Cæſar far behind.
> You ſpread the lawn, direct the flood,
> Cut viſtas through, or plant a wood,
> Build China's barks for Severn's ſtream,
> Or form new plans for epic fame;
> And then, in ſpite of wind or weather,
> You read, row, ride, and write together."

By ſeveral of theſe friends he was ſtrongly ſolicited to come into parliament, and engage in public life; but he firmly reſiſted theſe ſolicitations. His ſentiments on the ſuperior comforts of a private ſtation are given very forcibly and affectingly in a Letter to Dr. Barnard, which we would gladly tranſcribe if our limits permitted. On this ſubject Mr. C. was addreſſed by his friend Mr. Edwards, in a beautiful ſonnet (beginning with "Cambridge! with whom, my pilot and my guide,") which the reader may ſee in the ſecond volume of the collection of poems, publiſhed by Mr. Dodſley.

About the year 1748 the death of Mr. Owen put his nephew in poſſeſſion of that gentleman's property: by his uncle's deſire he added the name of Owen to his own. He was now enabled to cultivate, more at his eaſe, that very ſelect ſociety to which he had acceſs. With this view he eſtabliſhed himſelf at Twickenham, where he paſſed the remainder of his life, exerciſing a prudent and liberal hoſpitality, and enjoying that ſociety which he moſt valued, and of which he was himſelf a diſtinguiſhed ornament. Here he amuſed himſelf by writing ſeveral ingenious eſſays in proſe and verſe: the former, thoſe with which, in the moſt friendly manner, he ſupplied

Mr. Moore for his periodical paper, *The World*, have been long known and admired. It is ſaid in theſe memoirs that "many of them were written in great haſte, and none of them with laboured attention;" yet they diſplay an extenſive acquaintance with living manners, and a penetrating diſcernment of character, which could not fail of attracting the notice and regard "of men of profeſſed wit and lively parts." Mr. C.'s converſation partaking of the ſame wit and humour that characteriſed his writings, his company became more generally ſought after; and ſuch was his deportment in ſociety, that (to borrow an expreſſion of Lord Cheſterfield's well-known deſcription of him) "his *acquaintance* was a ſynonimous term for his *friends*." To the number of theſe continual acceſſions were made, not only from the gay world, but of eminent perſons of the graveſt characters and ſtations; as, for example, the firſt Lord Hardwicke, Lord Anſon, Admiral Boſcawen, Lord Barrington, Count Poniatowſki, afterwards king of Poland, Mr. Andrew Stone, and the amiable and learned author of *Hermes*.

Mr. C. was perfectly independent in his principles, and attached to no ſet of men or meaſures beyond what was dictated by a ſincere concern for the honour and proſperity of his country; yet he paid much attention to political ſubjects, and gave a proof of his ſagacity in juſtly eſtimating the value of our Aſiatic colonies, and foreſeeing the importance of ſuch an acquiſition of territory both in a commercial and political view. The reſult of his attention to this ſubject was the publication, in 1761, of the *Hiſtory of the War upon the coaſt of Coromandel*. This work, though it appeared in the form of a compilation rather than a well-digeſted hiſtory, was very favourably received, and proved highly intereſting, not only in this country, where it was reprinted in a ſmaller ſize without the plates, but in Ireland, and alſo in France, where a French tranſlation, printed at Amſterdam, found a very general circulation, and was eſteemed the faireſt and moſt correct repreſentation of the French proceedings in India. Of the eſtimation in which this work was held in France a pleaſing and unexpected teſtimony was given to Mr. C. a very few years before his death. The anecdote, which is a very intereſting one, is related in a note ſubjoined to theſe memoirs, and to it we refer the reader.

In addition to the marks of eſteem perpetually ſhewn by his acquaintance and friends, Mr. C. received, when far advanced in years, a very honourable and unexpected teſtimony of the high eſtimation in which his literary and ſocial character ſtill continued to be regarded by men of letters: this was, the preſent

ſent of a copy of the *Purſuits of Literature*, from the author of that celebrated work; accompanied with a ſhort but elegant addreſs in Latin, written on the blank leaf facing the title page, a fac ſimile of which is given in the preſent publication.

Mr. Cambridge was conſiderably advanced in his 83d year before he was ſenſible, to any conſiderable degree, of the infirmities of age. At this time both his hearing and ſight became much impaired, 'but his general health remained the ſame, and his natural good ſpirits, and cheerfulneſs of temper, experienced no alteration. Feeling himſelf, however, grow daily more unfit for the ſociety of any but his own family, he reſigned himſelf to their care with the moſt affectionate and endearing confidence, receiving thoſe attentions which it was the firſt pleaſure of his children to render, not as a debt due to a fond and indulgent parent, but as a free and voluntary tribute of their affection.' He ſupported a gradual increaſe of feebleneſs 'with the moſt exemplary patience, and with a conſtant care to ſpare the feelings of his family: nor did the diſtreſſing infirmities, inſeparably attendant on extreme debility, ever produce a murmur of complaint, or even a haſty and unguarded expreſſion.' 'At length, wholly exhauſted, he expired, without a ſigh, on the 17th of September 1802, leaving a widow, two ſons, and a daughter.'

We ſhall cloſe the preſent article with a few more extracts from this intereſting Memoir, and a remark or two which the whole naturally ſuggeſts.

'At an early age,' ſays the biographer, 'Mr. Cambridge attentively examined the evidences of Chriſtianity, and was fully ſatisfied of its truth. His was, in the trueſt ſenſe, the religion of the heart, and he always felt that a conſtant conformity to its precepts was the ſtrongeſt and beſt proof he could give of the ſincerity of his faith. Of its preſcribed forms, and exterior duties, he was no leſs a ſtrict obſerver. No engagements ever prevented him from paſſing his Sundays at home with his family, at the head of whom he never failed to attend the public ſervice of the day, until prevented by a bodily infirmity. The evening prayers, which for more than ſixty years he was accuſtomed to read to his houſehold, were taken from the liturgy of the church of England, of which he was a great admirer. In conformity with the religious ſentiments which chiefly prevailed in his mind, he was accuſtomed to remark, 'that in our petitions we are liable to be miſled both as to their object and motive; but in expreſſing our thankſgivings to the Deity we can never err, the leaſt favored among us having

having received sufficient tokens of the bounty of Providence to excite emotions of the sincerest gratitude.'

'Mr. C.'s fondness for books served to increase, rather than diminish, his study of human nature. His insight into men was correct, judicious, and acute: he viewed with the eye of a philosopher the influence of the passions, not only in the great and leading points of human conduct, but in the trifling incidents of common life.

'The follies of mankind excited his mirth rather than his spleen; but his vein of comic humour was ever regulated by that native benevolence which would not allow him voluntarily to inflict the slightest pain.

'Few private men have led so active a life, or mixed with such various descriptions of people, without being involved in any personal difficulty, or serious disagreement. This may be imputed to a firm and uniformly dignified deportment, joined to a calm and peaceable disposition, which made him always anxious, in the impressive language of Solomon, 'to leave off contention before it be meddled with.'

The following passage merits, in our opinion, particular attention, especially from those lively young men who, forgetting the sage maxim taught them while in the lowest Greek class at school, [Γλῶτ]α μὴ προτρεχέτω τῆ[ς νῆ], are apt to let their tongues out-run both their judgment and their feelings.

'Though Mr. C. sought the conversation of all who could amuse or inform him, and received a great variety of persons of almost every rank and description at his house, he never gave them reason to imagine they had a greater share of his regard than they really possessed: by this uniform sincerity, and the constant care he took to avoid personalities, and severe reflections, he never made an enemy, or lost a friend.'

On the whole, this narrative exhibits, in the most agreeable manner, a character abounding in resources fitted to make the most profound retirement both pleasing and profitable; yet equally, and, perhaps, still more adapted to mix in the higher ranks of society, and ambitious of acquiring and cultivating the friendship of eminent persons, without the least view to worldly interest, and solely with the desire of enlarging the sphere of observation and knowledge. This seems to us to be a distinguishing, and most honourable, circumstance: we wish it were likely to be as much imitated as it cannot fail to be admired.

The volume is decorated with portraits of the author, and of many of his distinguished friends; with two views of his places of residence, *Whitminster* and *Twickenham Meadows;* with an appropriate frontispiece to the *Scribleriad;* and with a humorous print, entitled, *Dr. Johnson's Ghost,* which exhibits a very good likeness of the Doctor's figure, done from a painting suggested by the Author.

ART. XXX. *A Supplement to the Account of the Pelew Iſlands; compiled from the Journals of the Panther and Endeavour, Two Veſſels ſent by The Honourable Eaſt India Company, to thoſe Iſlands in the Year 1790; and from the Oral Communications of Captain H. Wilſon. By the Reverend John Pearce Hockin, of Exeter College, Oxford, M. A.* 4to. pp. 72. price 15*s*. Nicol; 1803.

MR. KEATE's very intereſting and entertaining account of the Pelew Iſlands, is ſo well known, that little need be ſaid as introductory to the work before us, which is publiſhed as a ſort of continuation of it, with a view of laying before the public, what is further known of the hoſpitable inhabitants of thoſe iſlands.

An unfortunate accident, the ſhipwreck of the Antelope, Captain Wilſon, led to the diſcovery of theſe people, and from the aſtoniſhment, which they manifeſted at the ſight of the Engliſh, it ſhould ſeem that the crew of this veſſel were the firſt Europeans that ever landed at this group of iſlands. To their humanity and kindneſs we are wholly indebted for the ſafety of our countrymen, who were then threatened with the moſt alarming evils; and the ſecond voyage, of which we are now to give a brief account, was undertaken with a view of teſtifying that grateful ſenſe of their hoſpitality to which they had ſo juſt a claim.

Thoſe who have not ſeen Mr. Keate's work ſhould be informed, that when every aſſiſtance had been afforded to Captain Wilſon in building a veſſel fit to convey him and his crew to China, one of the ſailors, Madan Blanchard, formed a reſolution, to which he adhered, of ſpending the remainder of his days at Pelew. He was a young man, not more than twenty years of age, rather of a grave turn of mind, but poſſeſſed of a conſiderable degree of dry humour. His good temper, and inoffenſive behaviour had gained him the regard of all his ſhipmates, who of courſe, before their departure, were anxious to intereſt the natives in his favour. "As he perſevered in his reſolution to the laſt," ſays the hiſtorian in 1788, "every reader will naturally feel a wiſh to learn ſomewhat of the ſubſequent fortune of a man voluntarily cutting himſelf off from the reſt of the world."

Recollecting this circumſtance, we opened the ſupplement with eagerneſs and anxiety, in hopes of gaining ſome intereſting information reſpecting the manners, habits, and cuſtoms of a people, who if not civilized according to our ſenſe of the term, were open and ingenuous, honeſt and hoſpitable in a high

a high degree, and who, from the first accounts, which were given as the result of an intercourse that subsisted only a few months, seemed, in their character, to realize the ages of simplicity and innocence, and with no other guide or instructor than their own good sense, practised the most substantial virtues. In this respect our expectations have not been realized, Blanchard had been dead some months before the Panther and Endeavour reached the Pelew islands.

To Lieutenants White and Wedgeborough, we are principally indebted for the several facts now presented to us: they had both been in company with Captain Wilson, and were instantly recognized by the natives at their landing in 1791. They both speak in the highest terms of the very friendly reception which they met with:

"Soon after the boat had left the ship, and was got among the islands, three canoes came along-side the Panther, having in them several people who recollected Mr. White, although so many years had elapsed since his sailing from Oroolong; one of them, a rupack, immediately came on board, and calling out 'WHITE,' caught him in his arms, and giving him a most affectionate and ardent squeeze, seemed almost distracted with joy, calling for all his people to come and embrace their friend; he then took him into his canoe to get some sweet drink. Mr. Wedgeborough's reception was nearly the same; the natives as soon as they heard him speak their language, and understood that they were English, expressed their joy by acclamations and gestures little short of madness. They then enquired for Lee Boo (their king's son who had accompanied Captain Wilson home, and who unfortunately died of the small-pox at Rotherhithe, December 27th 1784,) and on being told his fate, and the disease of which he died, they appeared composed and satisfied.—At half past six in the evening, Mr. Wedgeborough says, 'I had the unspeakable pleasure of once more being embraced by the benevolent Abba Thulle.' They then proceeded together in the king's canoe towards the Panther; on their way, Mr. W. acquainted him with the death of Lee Boo; the manner of his receiving this melancholy information I shall give in Mr. Wedgeborough's own Words. 'His countenance which before bore the most evident marks of joy, became composed and thoughtful, and after remaining some time silent, as if wishing to recollect himself, he exclaimed *Weel, weel, weel a trecoy!* (in English, good, good, very good!)' The king then paused a little, as if to gain relief; but on his again entering on the melancholy subject, he said, he never entertained a doubt of the goodness of the English, or the Captain, but rested assured that they would cherish and take care of his son. That the return of the ships with his friends the English, convinced him his opinion was right, when he gave Lee Boo to the care of Captain Wilson: that he had counted upon the line the Captain had given him, as far as one hundred knots, or moons, and then despairing of

ever ſeeing his ſon or the Captain again, he had cauſed the line to be buried, ſuppoſing that the veſſel which the Engliſh had built at Oroolong, was not large enough to carry them in ſafety to China, as they had ſailed before the good moon ſet in. He then mentioned the death of Blanchard, but frequently paused in reciting ſo melancholy a tale, many of his own family having been ſlain with him in battle."

In the following chapter we learn that Blanchard had lived a rambling life, going about from houſe to houſe, and from his want of conduct and induſtry, made himſelf of very little eſtimation in the eyes of the Rupacks; that when he wanted any thing, he ſtaid near the king, to whoſe family he was conſidered as belonging. Soon after the ſailing of the veſſel he had left off wearing clothes, and was tatooed like the other inhabitants; the arms and ammunition which Captain Wilſon left behind, the king took care of himſelf, not having ſufficient confidence in Blanchard.

The reader will feel intereſted in Mr. Wedgeborough's account of the diſtribution of the preſents ſent out by the Eaſt India company for the Abba Thulle and his people:

"I was preſent," ſays he, "at the time when the preſents were landed, and am ſure it is impoſſible to deſcribe the effect the ſight of the different articles had upon the multitude, moſt of which they were ſtrangers to, even in idea. When arranged before Abba Thulle, and he was told they were for him, he was perfectly at a loſs for utterance, or how to expreſs his gratitude to the Engliſh Rupacks, as he ſtyled the Honourable Company. He aſked why they ſent ſo many things, when they knew he had nothing to ſend in return; that his country, if he could ſend it, would be inadequate to the things now before him. At length being made perfectly to underſtand that no return was expected; that theſe things were ſent him from England, in acknowledgment for his great humanity and kindneſs to our countrymen, when the Antelope was ſhipwrecked on his coaſt, he modeſtly replied, that the ſervices he had rendered thoſe people were very trifling: for their being ſituated at Oroolong, put it out of his power to give them the friendly aſſiſtance he ſo naturally wiſhed to have done."

From the intercourſe maintained at this time between the Engliſh and the inhabitants of the Pelew iſlands, which continued for ſeveral years, we expected to find more detailed accounts of the manners of theſe people than this ſupplementary volume affords. In ſome inſtances, however, we are ſupplied with facts which ſerve to rectify notions which Mr. Keate's hiſtory would lead the reader to form. Thus we find the practice of tatooing is univerſal with both ſexes, and that the operation is not performed at any certain period of life. Females of high rank have it done at the age of ſix or ſeven years. The hands

hands undergo the operation firſt; then the arms, as high as the ſhoulders, after which the feet, and ſo upwards, to the hips. Among the lower claſs of women, the time of being tatooed depends upon their ability to pay the female artiſt who performs the operation; but as it would be diſgraceful to marry before it has taken place, it is rarely deferred to years of maturity. The men take greater liberties in this mode of ornamenting their perſons; but in general the hands and one thigh are tatooed, with a line up the arms, repreſenting birds, fiſh, &c. ſome few of them are marked up the body. Their marriages are without ceremony, excepting that of obtaining the conſent of the parents, or chief rupack. Any perſon may have as many wives as he can maintain, but each wife muſt have a ſeparate houſe, a cuſtom which gives the rupacks more wives than the common people, and the king more than the rupacks. Divorces ſometimes take place by mutual conſent; when this happens to a rupack of diſtinction, the lady remains ſingle until a rupack of the ſame rank takes her home, none of a lower claſs daring to approach her for fear of offending her former huſband.

During the reſidence of the Engliſh here, the Abba Thulle invoked their aſſiſtance in an expedition againſt his enemies, the people of Artingall. By their interference, terms of accommodation were adjuſted without reſorting to the force of arms, and the generous and hoſpitable Abba Thulle, was placed in peace and glory among his affectionate and loyal people; and after this expedition, he was acknowledged the ſuperior rupack of all the Pelew iſlands. Shortly after the veſſels ſailed from the iſlands for the coaſt of New Guinea; and in their voyage they touched at Amboyna, New Holland, the iſland of Timoor, and from thence they ſailed to Bencoolen, and after remaining there about four months, they returned to the Pelew iſlands, where they had the mortification to learn that there friend the king had died within three months after their departure.

In the year 1793, the commander of this expedition, Captain M'Cluer ſignified to the inferior officers, his determination of remaining at Pelew, and accordingly he reſigned in the moſt formal manner, the command into the hands of Lieutenant Wedgeborough. Whatever might have been the views of this gentleman, which he does not appear to have explained, in any other manner, than generally he hoped his choice might be rendered beneficial to his country, and the world, he remained there only fifteen months, when he embarked on board his boat, with three Malay men, and two of his own ſlaves, intending to go to the iſland of Ternate;

ſtreſs of weather, however, led him to change his courſe, and they arrived without accident at Macao. Here, after ſome interval, Captain M'Cluer purchaſed a veſſel, returned to Pelew, where he had left an infant child, embarked his family and property, and ſome natives, and ſet ſail for Bombay. He touched at Bencoolen, where he met with the Europa, Captain Applegarth, bound for England, and the Bombay, a frigate, belonging to the marine, and bound to Bombay. By this latter ſhip he ſent ſome of his family to that port, with ſix of the Pelew women; himſelf, with the other natives proceeding in his own veſſel to Bengal; from which port he again ſailed, and was never more heard of, nor any of his crew. By the liberality of the Eaſt India company, the Pelew women, were, at their earneſt deſire, ſent home from Bombay, under the conduct of Lieutenant Snook, who met with the ſame kind attentions from the inhabitants that his countrymen had formerly experienced.

From this view of the work before us, the reader will form an eſtimate of what he may expect from the peruſal of the whole. As far as it goes it is intereſting, but the documents and facts are by no means ſo numerous as we expected to find in a work of ſo high a price. Indeed for a thin quarto pamphlet, for ſuch after all is this ſupplement, the charge is much too high, nor will the two plates which are a *ſide* and *end* view of a *pye* or large houſe in the iſland juſtify the charge. A pretty copious vocabulary of the Pelew language is ſubjoined, which will be found uſeful to perſons who ſhall hereafter touch at theſe iſlands.

Art. XXXI. *Elements of General Knowledge, introductory to uſeful Books in the Principal Branches of Literature and Science. By Henry Kett, B.D.* 2 Vols. 8vo. pp. 960. price 16*s.* in boards. Fifth Edition. Rivingtons, London. 1803.

THIS work, as Mr. Kett informs us in his preface, contains the ſubſtance of a courſe of lectures, which he has occaſionally read to his pupils. Whilſt he diſclaims the merit of originality in its general compoſition, he aſſerts ſome pretenſions to novelty in many of his remarks on the nature of the Greek language—in his Hiſtory of Chivalry—and in his account of the Revival of Claſſical Learning. The main deſign of this publication, he declares to be "to ſeparate ſome of the moſt uſeful and the moſt beautiful parts from the great maſs of human knowledge; to arrrange them in ſuch regular order, that they may be inſpected with eaſe, and varied at pleaſure; and

and to recommend them to the careful examination of young men, who are ſtudiouſly diſpoſed." He alſo profeſſes that it is his object to make the moſt uſeful topics of literature, familiar and eaſy to general readers, who may not have had the advantage of a learned education. In endeavouring to promote theſe objects he thinks himſelf juſtified by the conſideration of the preſent ſtate of ſociety, in which knowledge is no longer the excluſive property of the ſtudious recluſe, and in which it is highly requiſite to the reſpectability of young men that they ſhould be "prepared, in ſome degree at leaſt, to blend manly and ſerious topics, with the ſallies of light and gay converſation."

By the following enumeration of the ſubjects of Mr. Kett's diſquiſitions, in the order in which they occur in his book, we ſhall ſtill further unfold the nature of his undertaking.

The Chriſtian Religion—Language in General—The Engliſh Language—The Latin Language—The Greek Language—Eloquence—Hiſtory in General—The Hiſtory of the Jews—The Hiſtory of Greece—The Hiſtory of Rome—The Hiſtory of Modern Europe—The Hiſtory of England—Logic—The Mathematics—The Works of Nature—Taſte—Agriculture—Commerce—Foreign Travel—The Profeſſions.

Our readers will eaſily perceive, that in this arrangement of topics, there is a lamentable want of ſyſtem. In treating on the Chriſtian religion, Mr. Kett does not dogmatically decide on its truth. He demonſtrates this problem by a ſelection of arguments—but this demonſtration is ſuppoſed to be laid before a pupil who has yet to learn logic, or the right uſe of reaſon. He enlarges upon the characteriſtics of true eloquence, and deſcants upon the merits of the moſt approved Latin and Greek writers, long before he has explained to his juvenile readers thoſe principles of juſt criticiſm, which are the only ſtandard by which eloquence, either oral or written, ought to be tried. And, may we be permitted to inquire, what ideas of *lucidus ordo* that writer can poſſeſs, who intrudes a diſſertation on taſte in muſic, painting, and poetry, between a treatiſe on Natural Hiſtory, and an Eſſay on Agriculture.

But, ſays Mr. Kett, p. 12. "the order in which my chapters are diſpoſed, is adapted to the progreſs of the faculties of the mind from childhood to riper years." How it is conſiſtent with this profeſſion, to plunge at ſo early a period of his work as the 88th page of the firſt volume, into the recondite topic of the Theories of the Origin of Language, whilſt he defers the popular ſubject of Hiſtory to p. 215, we think he will find it difficult to explain.

The

The want of method which characterizes Mr. Kett's work as a whole, prevails in moſt of the parts into which it is divided. We look in vain in his pages for that ſtrict connection between the various members of a treatiſe, for that regular advance from firſt principles to their nearer and remote conſequences, for that gradual and diſtinct unfolding of a ſubject which conſtitute the beauty and value of elementary books. His tranſitions are frequently not only rapid but violent. He has indeed collected facts and obſervations from a vaſt variety of publications; but he has put them together in ſo inartificial a manner, that they appear to be nothing more than a truly awkward combination of "ſhreds and patches."

The ſcholar who attentively conſiders the great number of important topics, of which Mr. Kett propoſes to treat in theſe "Elements of General Knowledge," will eaſily conceive that he has not entered ſufficiently at large into any one of them, to convey to his pupil a complete courſe of inſtruction. By the moſt attentive peruſal of this book, the ingenuous youth, who has had the advantage of a learned education, or the reader who has been unfortunately deſtitute of that privilege, can at beſt only obtain a quantity of miſcellaneous information. For that ſyſtematic communication of knowledge, which is the only ſure method of inculcating true ſcience, they muſt apply to other ſources. If they are contented with the leſſons which are imparted in the volumes at preſent under our conſideration, their thirſt for inſtruction will be eaſily ſatisfied indeed.

In juſtification of theſe ſtrictures, we ſhall ſubmit to the conſideration of our readers Mr. Kett's meagre and crude hints, which, if there be any meaning in his title page, he purports to lay before the public as "Elements" of the ſcience of Chemiſtry.

"*Chemiſtry.* This is a word of uncertain etymology. By ſome it is derived from χεω to melt. Boerhaave traced it to the Egyptian word *chema* black. Others make Ham the ſecond ſon of Noah the inventor of the ſcience, and derive the term from his name, which in Hebrew ſignifies *heat* and *black;* both which ideas bear a relation to the proceſſes of Chemiſtry. *Chema* in Arabic ſignifies to conceal, and may refer to the ſecret manner in which experiments were formerly carried on by the Alchemiſts. It is the object of this ſcience *to diſcover the properties of bodies by analyſing them into their conſtituent parts; and by combinations.*

"The natural hiſtory of the mineral kingdom, unaſſiſted by Chemiſtry, is a language compoſed of a few words, the knowledge of which has acquired the name of mineralogiſt to many perſons. The

words calcareous ſtone, granite, ſpar, ſchorle, feld, ſchiſtus, mica, &c. alone compoſed the dictionary of ſeveral amateurs of natural hiſtory; but the diſpoſition of theſe ſubſtances in the bowels of the earth, their reſpective poſition in the compoſition of the globe, their formation and ſucceſſive decompoſitions, their uſes in the arts, and the knowledge of their conſtituent principles, form a ſcience, which can be well known and inveſtigated by the chemiſt only*.

"Chemiſtry was a long time ridiculed and neglected on account of the pretenſions ſet up by many of its votaries to extraordinary diſcoveries. It was once the darling paſſion of the avaricious, and the phantom which deluded the hopes of the viſionary. For the honour of the preſent age, it is now patronized by men of ſcience and enlightened judgment, and is brought to ſuch perfection, as to gain a reſpectable place among the Arts. In the clearneſs of its principles, the ſolidity of its concluſions, and its reference to common or to philoſophical uſes, it is inferior to none.

"For the attainment of his object the chemiſt depends upon the accuracy of his experiments, although even from his diſappointments ſome agreeable reſult unexpectedly ariſes; and his application is frequently rewarded by very curious diſcoveries. From the labours of *alchemiſts* of different ages, from the time of Paracelſus to that of the unfortunate Dr. Price, to diſcover an elixir to perpetuate human life, to find the philoſopher's ſtone, and to tranſmute the baſer metals into gold, have proceeded many curious and even uſeful reſults and obſervations†. The field of experiments is ſo vaſt and ſpacious, that the moſt diligent inveſtigation cannot completely traverſe it, nor any continuance of time exhauſt its variety. The properties of bodies have never been all clearly aſcertained, and much therefore remains to be done, before future experience will terminate her diſcoveries, and the pleaſure of novelty will ceaſe to ſtimulate perſevering induſtry. The diligent chemiſt will ever have a wide range for his reſearches, in endeavouring by his experiments to diſcover the hidden virtues of ſubſtances; and, finally, to apply them to the improvement of arts, and the general benefit of mankind.

"Chemiſtry bears the ſame relation to moſt of the arts, as the mathematics have to the ſeveral parts of ſcience, which depend on their principles. It is poſſible, no doubt, that works of mechaniſm may be executed by one, who is no mathematician; and ſo likewiſe it is poſſible to dye a beautiful ſcarlet, without being a chemiſt:

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* Chaptal's Elements of Chemiſtry, p. li. Preface.

† Paracelſus boaſted that he had found out the art of making gold. He fully proved the weakneſs of his pretenſions to the diſcovery of a ſecret for prolonging human life for many centuries, as he died at the age of 48. A.D. 1541. Dr. James Price of Magdalen Hall, Oxford, the Paracelſus of the laſt century, put a period to his life in conſeqence of failing in an experiment to tranſmute inferior metals into gold, or to extract gold from them.

but

but the operations of the mechanic, and of the dyer, are not the leſs founded upon invariable principles, the knowledge of which would be of infinite utility to the artiſt*.

"This art is not only of advantage to agriculture, phyſic, mineralogy, and medicine, but its phenomena are intereſting to all the orders of men: the applications of this ſcience are ſo numerous, that there are few circumſtances of life, in which the chemiſt does not enjoy the pleaſure of ſeeing its principles exemplified. Moſt of thoſe facts, which habit has led us to view with indifference, are intereſting phenomena in the eyes of the chemiſt. Every thing inſtructs and amuſes him; nothing is indifferent to him, becauſe nothing is foreign to his purſuits; and nature, no leſs beautiful in her moſt minute details, than ſublime in the diſpoſition of her general laws, appears to diſplay the whole of her magnificence only to the eyes of the chemical philoſopher †."

In the 233d page of his 1ſt volume, Mr. Kett obſerves that "Geography and Chronology are with the greateſt propriety called the eyes of Hiſtory." But notwithſtanding this ample acknowledgment of the value of theſe ſciences, he has devoted to the firſt no more than ſix pages, and to the latter only one. It had been well, however, if he were liable only to the imputation of treating theſe ſubjects with unmerited neglect. But we are ſorry to obſerve, that he ſeems to have forgotten a very plain and obvious maxim, namely, that elementary books ought to be ſcrupulouſly correct. For in the 229th page of his firſt volume, he informs the tyro, that the Andes extend into North America; and by omitting to ſtate the diviſion of the American continent, into North and South, he appears to transfer the provinces of Mexico and Louiſiana to the ſituation actually occupied by Chili and Patagonia.

The few lines which are dedicated to chronology, ſwarm with moſt extraordinary errors. In ſpeaking of the reformation of the calendar, Mr. Kett ſays (p. 232, Vol. I.) "Pope Gregory in 1582, reformed the Julian computation, as he found that the odd hours and minutes which complete the year, in the ſpace of a century make up nearly a whole day, and from not being reckoned, the equinoxes and ſolſtices had gone back ten entire days."

Upon this ſtatement we have to obſerve, that, being men of plain, homely underſtandings, we are unable to comprehend by what rule of arithmetic "odd hours and minutes," yearly occurring, could in the ſpace of one hundred years make up not quite twenty-four hours. Beſides we have been informed, by what we conceive to be good authority, that the Julian year conſiſted of 365 days, ſix hours; and that the Gregorian

* Chaptal, p. 43. † Chaptal, p. 61.

year conſiſts of 365 days, 5 hours, and 49 minutes: conſequently we are at a loſs to find, by the common operation of ſubtraction, "the odd hours," which, added to certain minutes, "complete the year." Moreover as the Julian calendar lengthened the true year by about 11 minutes, we are at a loſs to comprehend how the error in chronology, rectified by Pope Gregory, was cauſed by Julius Cæſar, and his coadjutor Soſigenes, neglecting to reckon them. It appears to us that they *did* reckon them; and that in ſo doing they cauſed the equinoxes to occur at too early, and not at too late a period.

In p. 233 Mr. K. informs us that "the old ſtyle was uſed till September 1752, when the new was adopted in all the Chriſtian countries in Europe." We doubt not that Mr. K.'s pupils, on peruſing this paſſage, would be led to believe that the labours of Pope Gregory were of no avail for 170 years after his death, and that the ſons of the Romiſh church rebelliouſly perſiſted, during that period, in the uſe of the Julian calendar; whereas the fact is, that the Roman catholic countries adopted the new ſtyle on its firſt promulgation in 1582, and that the legiſlature of Great Britain reſiſted this uſeful innovation till the year 1752, in which Mr. Kett ſeems to aſſert that it was firſt adopted by the ſtates of Chriſtendom.

If Mr. Kett had ſtudied the Syſtem of Chronology contained in Dodſley's Preceptor with the diligence with which he has availed himſelf of another part of that work, to which we ſhall ſoon have occaſion to advert, he would not have raiſed ſo impenetrable a miſt before one of the "eyes of hiſtory."

As Mr. Kett ſeems to intimate in his preface, p. vi, that he has paid more attention than has been commonly devoted to the "*Hiſtory of the Reviral of Claſſical Learning*," we turned with eagerneſs to that diviſion of his work: but we are ſorry to ſay that in our expectations of inſtruction we have been grievouſly diſappointed. His account of this intereſting topic is ſcanty, confuſed, and diſgraced by errors. After noticing the great attention which was paid at an early period in the European univerſities to the philoſophy of Ariſtotle, and the diſputations of the ſchoolmen, he digreſſes into an account of the firſt dawnings of modern poetry in the language of Provence and the productions of the Troubadours. By omitting to notice the labours of Petrarch, Poggio, and Lenardo Aretino, for the promotion of the ſtudy of ancient literature, he appears to be of opinion that the claſſic authors were neglected in Italy till the epoch of the taking of Conſtantinople by the Turks. But the peruſal of Mr. Roſcoe's Life of Lorenzo de Medici would have apprized him of great exertions made for the reſtoration of letters for a century antecedent to that event.

In p. 468 he says, "After Constantinople was taken by the Turks, in the year 1453, Chrysoloras, Demetrius Chalcondyles, Johannes Andronicus, Calliſtus Constantius, Johannes Lascaris, and Gaza of Thessalonica, fled into Italy." In the commencement of this list of learned Greeks he is singularly unfortunate in his chronology. We have read of two scholars of the name of Chrysoloras; Manuel, who died A. D. 1415, and John his nephew, who survived him only ten years. Consequently they could not possibly have fled into Italy after the taking of Constantinople. Nor could this have been the case with Demetrius Chalcondyles, who came into Italy in 1447. Chronology, indeed, appears to be practically held in contempt by Mr. Kett, though he devotes much eloquence to the praise of that "eye of history." For instance, he passes the bounds of time without ceremony in representing Arioſto as the contemporary of Dante and Bocaccio, and in recording the coronation of Petrarch as taking place in the "golden days" of Leo X. *Vide* vol. i. pp. 467 and 470. In referring Julius Cæsar's passage of the Rubicon and Cicero's death to the same year (*Vide* vol. i. pp. 389, 390) he is guilty of an error, which many a zealous pedagogue would visit upon a disciple "in the like case offending" with a severe castigation.

On examining Mr. Kett's disquisition on Logic we found that it appeared to be much more methodical than the rest of his dissertations; but a closer inspection convinced us that in many essential points it was totally defective. In the course of its perusal, however, being strongly reminded of a favorite object of our youthful studies, the System of Logic contained in Dodsley's Preceptor, we consulted that excellent treatise, and found that Mr. Kett has borrowed from it the outline of his plan; but that being destitute of time or patience to fill up that outline by a regular and well-proportioned abridgment, he has pranced over whole sections, nay, over whole chapters, without noticing their contents. Now such of our readers as are apprized of the strict and beautiful connection which subsists between the various parts of Mr. Kett's prototype, will readily assent to the proposition that a selection of detached passages from it cannot possibly exhibit a compact and regular system. And when we say 'a selection of detached passages' we are not betrayed by haste into an error of phraseology: for in the compilation of his Lectures on Logic Mr. Kett has seldom taken the trouble to re-cast the ideas of the Preceptor, but has condescended to copy almost the very words in which those ideas are conveyed. In order to prove that we do not make this assertion on light grounds we shall

exhibit to the literary public a few paſſages as they ſtand in the Preceptor and in Kett's Elements of General Knowledge.

Dodsley's Preceptor, vol. ii. p. 3.

"This attention of the underſtanding to the objects acting upon it, whereby it becomes ſenſible of the impreſſions they make, is called, by logicians, Perception; and the notices themſelves, as they exiſt in the mind, and are there treaſured up to be the materials of thinking and knowledge, are diſtinguiſhed by the name of Ideas."

Kett's Elements, vol. ii. p. 51.

"Perception conſiſts in the attention of the underſtanding to the objects acting upon it, whereby it becomes ſenſible of the impreſſions they make; and the notices of theſe impreſſions as they exiſt in the mind are diſtinguiſhed by the name of Ideas."

Preceptor, p. 10.

"If we attend carefully to what paſſes in our own minds we ſhall obſerve two inlets of knowledge, from whence, as from two fountains, the underſtanding is ſupplied with all the materials of thinking, viz. Senſation and Reflection."

Kett, p. 51.

"If we attend carefully to our thoughts we ſhall obſerve two fountains or ſources of knowledge from which the underſtanding is ſupplied with all its ideas or materials of thinking. Theſe are Senſation and Reflection."

Preceptor, p. 10.

"Thus it is that we get ideas of thinking, doubting, believing, willing, &c. which are the different acts and workings of our minds repreſented to us by our own conſcioufneſs."

Kett's Elements, p. 51.

"Thus we acquire the ideas of thinking, doubting, believing, &c. which are the different intellectual operations repreſented to us by our own conſcioufneſs."

In this manner we have traced Mr. Kett almoſt ſentence by ſentence through the whole of his Lecture on Logic, from which we ſhall make one more extract, by way of a concluding ſpecimen of the art of book-making.

Preceptor, p. 49.

"Our ideas though manifold and various, are nevertheleſs all within our own breaſts, inviſible to others, nor can of themſelves be made appear. But God, deſigning us for ſociety, and to have fellowſhip with thoſe of our kind, has provided us with organs fitted to frame articulate ſounds, and given us alſo a capacity of uſing thoſe ſounds as ſigns of internal conceptions. Hence ſpring words and language: for having once pitched upon any ſound to ſtand as the mark of an idea in the mind, cuſtom, by degrees, eſtabliſhes ſuch a connexion between them that the appearance of the idea in the underſtanding always brings to our remembrance the ſound, or name,

name, by which it is expreſſed; as in like manner the hearing of the ſound never fails to excite the idea for which it is made to ſtand."

KETT'S ELEMENTS, p. 54.

"We know that our thoughts, although ſo numerous and manifold, are all contained within our own breaſts, and are inviſible. But as the Supreme Being formed mankind for ſociety, he has provided us with organs proper for framing articulate ſounds, and given us alſo a capacity of uſing thoſe ſounds as ſigns of internal conceptions. From hence are derived words and languages: for any ſound being once determined upon to ſtand as the ſign of an idea, cuſtom, by degrees, eſtabliſhes ſuch a connection between them, that the appearance of the idea in the underſtanding always brings to our remembrance the name by which it is expreſſed: and in like manner the hearing of the name never fails to excite the idea which it is intended to denote."

We cannot more forcibly expreſs our ſentiments on the conduct of Mr. Kett in making theſe wholeſale tranſcripts than by tranſcribing the remonſtrance of Peter Pindar, Eſq. addreſſed to an artiſt who was guilty of a ſimilar tranſgreſſion:

"I do not blame thy borrowing a hint,
For, to be plain, there's nothing in't---
The man who ſcorns to do it is a log:
An eye, an ear, a tail, a noſe,
Were modeſty, one might ſuppoſe;
But, z—ds! thou muſt not ſmuggle the whole dog."

If, however, Mr. Kett pleads, in defence of this indulgence, in the latitude of compilation, the conſciouſneſs of his inability to rival the phraſeology of the author of the treatiſe to which he is ſo abundantly indebted, we may be permitted to obſerve that literary etiquette, and a ſenſe of common juſtice, ought to have induced him diſtinctly and fully to acknowledge the obligations to that truly acute and perſpicuous writer. But we do not find in his pages a ſingle reference to the treatiſe in queſtion. In p. 75 indeed he refers to Dodſley's Preceptor, but this reference merely indicates a quotation which he has made from Dodſley's Syſtem of Moral Philoſophy. And in this inſtance we perceive ſtrong grounds to warrant a ſuſpicion of a want of ingenuouſneſs: for he has not intimated the extent of this quotation by inverted commas; and by referring to p. 379, &c. he ſeems to inſinuate that he has compreſſed into his own language the ideas contained in two or more of Dodſley's pages; whereas the fact is, that he has merely made a tranſcript from p. 379 and p. 379 only. Nor can we ſatisfactorily account for his referring to Locke's Eſſay, Book III. chap. 10, as the ſource of the doctrine contained in the ex-

tract which we have taken the liberty of making from the 54th page of his book, when it is so palpably manifest that he copied the paragraph in question from the Preceptor, where we find no such reference. And indeed upon an examination of the chapter to which we are referred, we find nothing relevant to the immediate subject of discussion. We should be truly sorry were we thought to violate the rules of candour: but we cannot forbear declaring our opinion that the insertion of this reference cannot easily be accounted for except upon the disagreeable supposition that it was intended to mislead the reader from the true sources whence Mr. Kett's chapter on Logic is derived.

In making these strictures we have discharged a painful duty. We should have experienced the greatest pleasure could we have bestowed upon the rest of Mr. Kett's book the commendation which is due to his Defence of the Christian Religion—to his Remarks on English Style—and to his Observations on the Greek language. But we should violate our engagement with the public if we were influenced by false delicacy, or by fear of offending, to abstain from pointing out gross and palpable errors which occur in books which are professedly ushered into the world as guides to ingenuous youth.

A gentleman, who assumes the title of Phileleutheros Oriel-ensis, has lately undertaken to detect the mistakes which abound in these "Elements of General Knowledge." The first fruits of his lucubrations he has communicated to the public in a pamphlet entitled "*A short Account of certain notable Discoveries in History, Science, and Philology, contained in a recent work, &c.*" To this publication, which is sold by Hatchard, and by Payne and Mackinlay, we refer such of our readers as may be inclined still farther to investigate the merits of Mr. Kett's Course of Lectures. Upon a comparison of the above-mentioned pamphlet with the present critique, it will be found that from the great number of instances of Mr. Kett's inaccuracy, pointed out by its sagacious author, we have selected only three; and that for the remainder of our strictures we are ourselves solely responsible.

Art. XXXII. *The Infidel Father. By Mrs. West.* 3 vols. 18mo. pp. 1020. price 15*s.* Longman and Rees. 1803.

A REVIEW may be considered as a kind of literary *conversatione*, in which personages of all ages and complexions, however different their rank or pretensions, however opposite their pursuits or opinions, are assembled under one roof

roof for the laudable object of creating or augmenting the common fund of intelligence and amuſement. To promote this deſign the trifling diſtinction of party muſt be withdrawn, the hoſtilities of adverſe chiefs ſuſpended, rivalries extinguiſhed, and enmities forgotten. This liberal principle of amicable aſſociation has produced a coalition of talents and of intereſts equally honourable to the attributes of intellectual and moral excellence. The rays of truth, like thoſe of light, are reflected through different media, and genius, like the power of electricity, ſometimes diffuſes its ethereal influence by undiſtinguiſhed and ſcarcely perceptible agencies. For ourſelves we can, with confidence, affirm, we ſhall ever recognize the claims of genius from whatever ſource derived, and aſſign to merit, in whatever garb diſguiſed, its proper place. All diſtinctions that are futile—all exceptions that are faſtidious—all concluſions that are invidious, we utterly diſclaim. To partiality or prejudice we are alike impenetrable: the Calviniſt and the Arian, the poet and the critic, the ſpeculative philoſopher and the political theoriſt, will all be received by us with the aſpect of friendſhip. To the dignitaries of celebrity we ſhall ever yield their eſtabliſhed tribute of reſpect: nor will we diſmiſs the unbeneficed probationer of fame without our mite of encouragement and praiſe. The noveliſt has, in common with other writers within the province of imagination, legitimate claims on our regard and attention, which we ſhall with pleaſure acknowledge whenever we diſcover in him the friend and advocate of virtue. In our literary department we would rather conſider ourſelves as *Ediles* than *Cenſors* of the public. To our office it belongs not to preſcribe or proſcribe its pleaſures:—to watch over the elegant amuſements of the cloſet—to promote the innocent relaxations of a life of buſineſs—and divert from baneful objects the leiſure annexed to a life of *eaſe*; theſe are the functions peculiar to our character: and if, in repreſſing the extravagance of fancy, we were to overlook the ſuperior claims of morality, we ſhould baſely deſert the ſtandard to which we had come as volunteers, and ſacrilegiouſly betray the truſt which we had extorted from our fellow-citizens,—we ſhould renounce duties to which we had pledged our principles, and, with them, every teſtimony dear and honourable to us as men—the conſciouſneſs of integrity, the reſpect of our own hearts, and the eſteem of our contemporaries.

The Novel which lies before us is from the able pen of a lady, not more reſpected for the eminence of her abilities than the rectitude of her intentions. The object of the Infidel Father is to expoſe the pernicious tendency of an education of which the

the ſole end is vanity, and to exhibit the fatal effects of ſtrong paſſions, unregulated by moral and religious principle. The prominent character of this work is Lord Glanville, a nobleman whoſe manners were formed in the ſchool of Cheſterfield, that is to ſay, they were corrected by the opinion of the world, and reſtrained by prudential and intereſted motives. He had imbibed many of his early opinions from Shafteſbury and Bolingbroke: his prejudices againſt religion received inſuperable ſtrength from the ſarcaſms of Voltaire; and in the varying ſophiſms of Rouſſeau he found convincing arguments againſt revelation. Yet, as his political creed led him to acknowledge the utility of religion as a ſtate engine, he conſidered that it would be both indecorous and unwiſe for a member of the higheſt court of legiſlature to ridicule publicly what was eſſential to the well being of the community, and intimately interwoven with the principles of the conſtitution. Except, therefore, in the company of his moſt choſen intimates, Lord Glanville never indulged his ſecret rancour farther than by a ſlight inuendo againſt the wiles of prieſtcraft, or a general invective on the evils of bigotry and ſuperſtition. He ever made it a rule to attend divine ſervice twice during his reſidence at his country ſeat; and, like Rouſſeau's exemplary Savoyard, with outward propriety, and inward incredulity, he mocked his Maker with the lip homage of an unbelieving heart. Lord Glanville's deiſm was far ſhort of the candour and philoſophy of our preſent theophilanthropiſts; for he patronized charity ſchools, and all other means of promoting religious knowledge among the lower claſſes. He even went ſo far as to inſiſt on a ſerious ſenſe of duty among the requiſites that form the uſual inquiries into the choice of a ſervant; for he ſeemed to think infidelity a ſort of ariſtocratic privilege, and, like the myſteries of Ceres, improper to be diſcloſed to the profane. So far from wiſhing the whole human race to riſe in rebellion againſt their Creator, he would not have been diſpleaſed if only himſelf and a few choſen aſſociates had been releaſed from the thraldom of future reſponſibility. From theſe principles we may readily conceive what muſt be his ruling paſſion. *Selfiſhneſs was the predominant quality in Lord Glanville's mind; and, indeed, we may call it a conſtituent part of every infidel.*

Correſpondent to this delineation of character is the whole conduct of this noble peer. Attracted, in his youth, by an amiable beauty in humble life, he marries clandeſtinely; but afterwards aſpiring to a higher connexion, diſclaims, and, by his artifices, conſigns his lovely wife and her child to obſcurity; kills her brother in a duel, and marries a lady whoſe affections were

were avowedly devoted to another; and who, apprized of his former conduct, treats him with merited contempt; and after her death the terror of diſcovery, and the bitterneſs of remorſe, haunt his days and nights with endleſs anxieties, and make exiſtence a burthen. The ſubordinate medium of inſtruction is the family of an honeſt, proſperous tradeſman, who having unfortunately eſpouſed one of the flimſy productions of a modern boarding ſchool, finds himſelf enthralled by a domeſtic tyrant, who diſſipates his wealth, annihilates his comfort, and while rendering herſelf and family the objects of univerſal ridicule, deſtroys her huſband's peace, property, and reputation.

The female infant of Lord Glanville by his firſt marriage, educated in modeſt humility by a benevolent clergyman, is introduced to her grandfather, who ſince the death of his ſecond or ſuppoſed wife, has educated her daughter, his avowed heireſs, on his own principles. This daughter, Lady Caroline, poſſeſſes a high ſenſe of honour, and of juſtice; but deſtitute of religious principles, with no higher object than the applauſe of mankind, and embarraſſed, ſhe marries an unprincipled adventurer, becomes the victim of a profligate ſeducer, and, finally, urged to madneſs by the loſs of fame, the only deity which ſhe has ever worſhipped, ſhe plunges a dagger into her boſom, and expires in the preſence of her worthleſs parent.

The family of the tradeſman, whoſe appellative was Jones, but whom his upſtart wife chooſes to name Fitz-John, affords another example of the conſequences of an abſurd ſyſtem of education. The ſon and daughter, Artremidorus and Meliſandriania, inſtructed, or rather left without inſtruction, by an ignorant diſciple of the new ſchool of philoſophy, are models of folly, ignorance, and affectation. The ſon a dupe, and a laughing ſtock in all parties, and the daughter, after a ſeries of matrimonial ſpeculations, eloping with a tradeſman's apprentice.

Such are the outlines of the Infidel Father, which, however diſpoſed to reſpect the object of its author, we cannot claſs with any of her former novels. It is formed on a plan too ſyſtematic and artificial to afford vivid pleaſure. The misfortunes of Lady Caroline are not ſo much imputable to the abſence of religious principle as of worldly prudence: many young women aſſuredly, untainted with ſcepticiſm, have been duped by artful adventurers into an improper and unhappy marriage: her ſubſequent conduct is wildly inconſiſtent; and the development of her amour with Montolieu appears to us completely unintelligible. The abſurdities of modern philoſophy, ſo exquiſitely ridiculed in Miſs Hamilton's Memoirs, are clumſily

ſatirized

ſatirized by Mrs. Weſt. We have ever felt reſpect for her talents, but we cannot compliment her on adroitneſs as a *ſharp ſhooter.*—*Non omnia poſſunt omnes.* We would rather meet her at her own delightful fire-ſide than on the tented field. We would make our beſt bow for another "goſſip's ſtory;" and ſolemnly inaugurate her in the elbow-chair, pleaſed to catch the honied words of wiſdom from her lips, and proud to tranſlate them to our own.

ART. XXXIII. *Philoſophical Tranſactions of the Royal Society of London.* For the year 1803. Both Parts.

THE advantages which Science has derived from the eſtabliſhment of Philoſophical Societies, and from the publication of their various tranſactions, are too apparent to ſtand in need of encomium. To the Royal Society of London we have ever been accuſtomed to look with reſpect and even reverence; we know how much the labours and exertions of its early members contributed to the advancement of real knowledge, not only in their own country, but in other European States. Foreigners for a conſiderable time were proud to imitate the ſteps of our forefathers in their purſuit of philoſophical enquiry, and to emulate their zeal in the inveſtigation of ſubjects highly important to the intereſts and happineſs of the human ſpecies.

In contemplating the diſcoveries in almoſt every branch of ſcience by which the laſt century was ſo honourably diſtinguiſhed from all preceding ones, we cannot fail of rendering to the Royal Society, the homage due to a body of men who have ſpared no pains in extending the boundaries of natural knowledge, and whoſe exertions have, in each ſucceſſive period, been crowned with a high degree of ſucceſs.

To record every new fact; to give, as far as we are able, celebrity to every intereſting diſcovery that ſhall be made under the auſpices of the Royal Society of London, and by other bodies aſſociated for the advancement of philoſophical knowledge, whether in theſe kingdoms, or in any other part of the world, will be conſidered by us as an eſſential and pleaſant part of our duty, reſerving to ourſelves the right of fair and candid criticiſm.

We have thought it right to begin this part of our labours with the volume of Tranſactions for the laſt year; though, in a ſubſequent number, we mean to conſider the contents of thoſe of the two preceding years.

I. The

I. The Bakerian Lecture. *Obſervations on the Quantity of Horizontal Refraction; with a Method of meaſuring the Dip at Sea.* By William Hyde Wollaſton, M. D.

AS all obſervations of altitude at ſea muſt neceſſarily be taken from the apparent horizon, the determination of the horizontal refraction is of great importance in nautical aſtronomy. By accident, Dr. Wollaſton (who, from his not reſiding in view of the ſea, had no expectation of being able to purſue this ſubject with advantage) was led to obſerve that, an unexpected quantity of refraction takes place over a ſhort extent of water, when its temperature differs from that of the incumbent atmoſphere. Subſequent obſervations informed him that, "although the quantity of refraction varies in general with any change of the thermometer or hygrometer, yet the law of theſe variations is not altogether ſo ſimple" as he had hoped to find it.

In reſpect to meaſuring the dip at ſea, he rejects the method which has been propoſed by Mr. Huddart, and ſubſtitutes the meaſurement at once, by the back obſervation of the whole vertical angle between any two oppoſite points of the horizon. Half the exceſs of this angle above 180°, will, of courſe, if the inſtrument is duly adjuſted, be the dip required; it is indeed poſſible, particularly when land is nigh, that the refraction may not be the ſame in oppoſite points of the horizon, but it is probable that the difference will be very ſlight.

II. *A Chemical Analyſis of ſome Calamines.* By James Smithſon, Eſq.

IN this paper, Mr. Smithſon combats the idea of the Abbé Haüy, who ſuppoſes the calamines to be ſimple calxes of zinc, and that they do not contain carbonic acid, unleſs contaminated with carbonate of lime. Mr. S. ſhews, by well conducted analyſes, that the calamines of the Mendip Hills, and of Derbyſhire, conſiſt of carbonic acid and calx of zinc, to which, in that of Bleyberg, is added water. The electrical calamine of Regbania in Hungary, which the Abbé Haüy conſiders only as diſtinctly formed cryſtals of oxide of zinc, has been ſhewn to contain quartz: ſome ſimilar cryſtals, found by Mr. S. in Derbyſhire, alſo left quartz on being diſſolved in acids.

The author, conſidering the admirable ſimplicity which is found in all parts of nature, is led to conjecture, that the proximate conſtituent parts of bodies are united together in proportions which are almoſt univerſally fractions of the compound,

pound, with very low denominators; seldom exceeding five. Applications of this theory to the analysis of the Bleyberg and electrical calamines are given. The former being considered as composed of $\frac{2}{3}$ of carbonate of zinc, and $\frac{1}{3}$ of hydrate of zinc, which hydrate is itself a compound of $\frac{1}{4}$ of water, and $\frac{3}{4}$ of calx of zinc; the latter as composed of $\frac{1}{4}$ of quartz, and $\frac{3}{4}$ of calx of zinc: after which Mr. S. justly remarks;

"If the theory here advanced has any foundation in truth, the discovery will introduce a degree of rigorous accuracy and certainty into chemistry, of which this science was thought to be ever incapable, by enabling the chemist, like the geometrician, to rectify by calculation the unavoidable errors of his manual operations, and by authorizing him to discriminate from the essential elements of a compound, those products of its analysis whose quantity cannot be reduced to any admissible proportion."

The important consequences which would arise from the confirmation of this law, renders its investigation highly worthy the attention of philosophers.

III. *Experiments on the Quantity of Gases absorbed by Water, at different Temperatures, and under different Pressures.* By Mr. William Henry.

THE first section of this paper treats of the quantity of gases absorbed by water under the usual pressure of the atmosphere; by which it appears, that carbonic acid is very anomalous with respect to the quantity which can be taken up by water; as the quality of the residuum has considerable influence on the absorption, which varies in 100 cubic inches of water, at 55° Fahr. from 84 to 108 cubic inches. A diminution of $\frac{1}{24}$ of the quantity absorbed at 55° is produced by each elevation of 10° of temperature.

Of the other gases it is unnecessary now to speak, as, in a subsequent paper, Art. X. the author has made several corrections respecting their absorption.

Mr. H. proposes to show, in a future paper, that atmospheric air is decomposed by agitation in boiled water, its oxygen being absorbed, in preference to the azote. In the second section, the results of at least fifty experiments are stated in general terms; and it appears that, with respect to carbonic acid, sulphurated hydrogen, nitrous oxide, oxygen, and azote, water takes up, in all cases, under equal circumstances of temperature, the same *volume* of condensed gas, as of gas under ordinary pressure.

IV. *Experiments*

IV. *Experiments and Obſervations on the various Alloys, on the ſpecific Gravity, and on the comparative Wear of Gold.* By Charles Hatchett, Eſq.

THE great reputation Mr. H. has acquired by his former papers on chemical ſubjects, is here well ſupported by an immenſe ſeries of experiments; on a review of which, we know not whether moſt to admire the ſkill with which they were contrived, or the indefatigable induſtry diſplayed in their execution. With regard to the firſt, he very handſomely acknowledges his obligations to Mr. Cavendiſh; but the ſecond reſted entirely upon himſelf.

In the firſt ſection of this elaborate paper, the alloys of gold are accurately deſcribed, and various miſtakes reſpecting them corrected. Metallic arſenic, in the ſtate of vapour, readily combines with gold, although it be only red hot; and the combination is ſo extremely fuſible, that it immediately runs from the uncombined gold, unleſs the heat is ſpeedily diminiſhed. Metallic antimony, although forming only $\frac{1}{120}$ of the alloy deſtroys the ductility of gold; this combination may be made by melting gold in an atmoſphere of antimonial vapours. Zinc is alſo highly injurious to the ductility of gold; but, if the alloy is made in a ſmall quantity, the whole of the zinc may be ſeparated by volatilization; this, however, is not practicable in large quantities: from an alloy of gold and braſs the zinc is leſs eaſily volatilized. Cobalt is by no means ſo injurious to the ductility of gold; as an alloy of gold (made ſtandard by copper) with $\frac{1}{120}$ of cobalt was but ſlightly brittle. Nickel, in the ſame proportion, affords a perfectly-ductile alloy.

By much labour, Mr. H. ſucceeded in forming a very hard alloy of gold with manganeſe; the latter metal forming from $\frac{1}{6}$ to $\frac{1}{9}$ of the maſs. This alloy by calcination acquired an addition of $\frac{1}{15}$ (in one caſe $\frac{1}{16}$) of its weight. The oxide thus produced cannot be completely diſſolved by nitric acid with ſugar, which only removes it from the ſurface of the maſs; for, when the maſs is cut, the grey colour of the alloy is viſible. Biſmuth is highly injurious to the ductility of gold; and, when in the ſtate of vapour, is abſorbed by melted gold: there is reaſon to believe, that leſs than $\frac{1}{120}$ is capable of producing a conſiderable degree of brittleneſs in the alloy. The effects of lead ſtrongly reſemble thoſe of biſmuth. When either of theſe metals are in the proportion of $\frac{1}{60}$ of the gold made ſtandard by copper, the alloy becomes remarkably ſpongy, and a conſiderable diminution of ſpecific gravity takes place.

In

In reſpect to the alloy of tin with gold, conſiderable errors have prevailed among metallurgiſts. It has been repeatedly aſſerted, that the ſmalleſt poſſible quantity of tin rendered gold brittle. This inveterate error Mr. H. attributes to the lead, biſmuth, antimony, or zinc, which it is probable were mixed with the tin in the experiments which gave riſe to this opinion. An alloy containing $\frac{1}{200}$ of tin, was perfectly ductile; but, on expoſure to a cherry-red heat, (10° Wedg.) in order to examine the opinions of M. Tillet, "the bar, by its own weight, fell "from the ſupporters on which it was placed, in a rough dark "coloured maſs, having ſcarcely any appearance of metal, "although it recovered its metallic luſtre, and ſome tenacity, by being hammered;" ſo that an imperfect eliquation appears to have commenced.

Gold made ſtandard by wrought iron, caſt iron, or caſt ſteel, is perfectly ductile, but hard, and of a pale yellowiſh grey colour. Emery, which has alſo been ſuſpected of being a cauſe of brittleneſs in alloys of gold, is, as might be ſuppoſed, incapable of being united with it. The alloy of gold with $\frac{1}{12}$ of platina, is not only very ductile, but alſo, when hammered, tolerably elaſtic; ſo that it might perhaps be advantageouſly employed for ſprings.

Different portions of the copper, known in trade by the ſame denomination, are far from being ſimilar in their effects when melted with gold in the uſual proportion for ſtandard, the alloys being ſometimes brittle, and ſometimes ductile; the brittleneſs is, at all times, much increaſed by the bars being caſt in ſand, inſtead of being poured into iron moulds. This variation in the effect of copper, is, for the moſt part, certainly due to the preſence of lead or metallic antimony, the ores of which frequently accompany thoſe of copper.

On making alloys of gold with $\frac{1}{24}$ of ſeveral other metals, and keeping them in fuſion for an hour in open veſſels, it appears,

"That fine gold, gold alloyed with ſilver, gold alloyed with copper, and gold alloyed with tin, did not ſuffer any loſs during the experiment. Moreover, that gold alloyed with lead only loſt three grains, chiefly by vitrification. That gold alloyed with iron loſt twelve grains, which formed ſcoria. That gold alloyed with biſmuth alſo loſt twelve grains, chiefly by vitrification. That gold alloyed with antimony loſt the ſame quantity, partly by volatilization, and partly by vitrification. That gold alloyed with zinc loſt one pennyweight, by volatilization; and, that gold alloyed with arſenic, not only loſt the whole quantity of alloy, but alſo two grains of the gold, which were carried off in conſequence of the rapid volatilization of the arſenic.—The whole of the experiments of this ſection tend to prove, that (agreeable to general practice and opinion) only

only two of the metals are proper for the alloy of gold coin, namely, ſilver and copper; as all the others either conſiderably alter the colour, or diminiſh the ductility of the gold. In reſpect to the latter quality, the different metallic ſubſtances which have been employed in the preſent experiments, appear to affect gold nearly in the following decreaſing order: 1, Biſmuth: 2, Lead: 3, Antimony. Theſe (three) are nearly equal in effect. 4, Arſenic: 5, Zinc: 6, Cobalt: 7, Manganeſe: 8, Nickel: 9, Tin: 10, Iron: 11, Platina: 12, Copper: 13, Silver. Had the platina been quite pure, the compound metal would probably have poſſeſſed more ductility."

Mr. H. next adverts to the ſpecific gravity of gold when alloyed with different metals. From his experiments he has been enabled to give copious tables of the comparative degrees of expanſion and contraction which took place in conſequence of theſe combinations. In this part of the paper we meet with a complete confutation of the erroneous opinion, that the gold coin of the preſent reign is inferior to that of former reigns; and the impropriety of eſtimating the value of the coin of a country, by ſingle experiments on the ſpecific gravity of a few pieces, (on account of the numerous cauſes which tend to produce variations in that reſpect), is clearly ſhewn.

In the third ſection Mr. H. has related a great number of experiments reſpecting the comparative wear of gold, when alloyed by various metals, which are not of a nature to admit of abridgment. The reſult of this long and laborious inveſtigation is thus ſtated:

"The extremes of ductility and of hardneſs being therefore equally objectionable, it follows of courſe, that gold of moderate ductility muſt be that which is beſt adapted for coin; and, as nothing but ſilver or copper can be employed to alloy gold which is intended to be coined, it may be here obſerved, that whatever might have been the original motive for introducing the preſent ſtandard of 22 carats, yet it appears, from the experiments lately deſcribed, that this proportion of $\frac{1}{12}$ of the above-mentioned metals, is (every circumſtance being conſidered) the beſt, or at leaſt as good as any which could have been choſen."

Although it appears by the above obſervations, that no improvement of any conſequence can take place in the preſent ſtandard of the gold coin; we muſt not omit again to applaud the care and induſtry exhibited by Mr. H. and to notice the liberality of government in permitting the publication of theſe experiments, which will, in all probability, ſave future repetitions of them. It is, we think, improbable that the beſt proportions ſhould have been taken up by chance, we muſt therefore conclude that the ſtandard was formerly adopted in conſequence of experiments ſimilar to the preſent, but which

were never publiſhed, from the myſtery in which all the operations of the mints were involved during the middle ages, when ſecret debaſement of the coin formed a conſiderable ſource of revenue to the great lords, prelates, and towns that had a right of coinage; and which myſtery is ſtill retained in our mint, although the coinage of the country being concentred in the Crown, and adulterations no longer practiſed, render it totally needleſs.

V. *Obſervations on the Chemical Nature of the Humours of the Eye.* By Richard Chenevix, Eſq.

FROM this ſhort paper we learn that the ſeveral humours of the eye conſiſt of water, albumen, gelatine, and muriate of ſoda, in different proportions; which this excellent chemiſt has not been able to aſcertain. He has, however, beſtowed much pains on the inveſtigation of the ſpecific gravity of the ſeveral parts.

VI. *An Account of ſome Stones ſaid to have fallen on the Earth in France; and of a Lump of Native Iron, ſaid to have fallen in India.* By the Right Hon. Charles Greville.

Mr. GREVILLE, after mentioning his having lately received three ſpecimens of theſe ſtones from France, which are perfectly ſimilar to thoſe already in his collection, gives a curious extract from the Memoirs of the emperor Jehangire, written in Perſian by himſelf, but tranſlated and communicated to Mr. G. by Colonel Kirkpatrick. This ſeemingly well authenticated fact throws conſiderable light on the production of native iron alloyed with nickel.

Since this paper was printed, an account has been received from France of a ſhower of ſtones, to the number of two or three thouſand, which fell on the 26th April 1803, near Laigle in the department of the Orne. Another account has been received, alſo from France, of a ſingle, but large ſtone which fell in the department of Vaucluſe, 8th September 1803. Theſe accounts, particularly the former, are ſo well authenticated as to remove every doubt on the ſubject. And we have reaſon to think that ſome philoſophers, who felt great difficulty in admitting the idea of theſe ſtones falling upon the earth, have been unable to reſiſt the convincing proofs of the fact given in the official documents, publiſhed under the authority of the French government.

VII.

VII. *Obſervations on the Structure of the Tongue; illuſtrated by Caſes in which a Portion of that Organ has been removed by Ligature.* By Everard Home, Eſq.

FROM the four caſes here recorded, it appears that the internal ſtructure of the tongue is leſs irritable than almoſt any other organized part of the body. The nerves of the tongue ſeem to be more readily compreſſed and deprived of their power of communicating ſenſation than nerves in general; and any injury done to them is not productive of diſeaſed action in the trunk of the injured nerve.

Hence we may attempt with ſafety, to remove by ligatures any part of the tongue which may be diſeaſed; which, as this organ is liable to cancer, and other diſorders, is a fact of much importance. Mr. H. is conſequently entitled to the thanks of thoſe who ſuffer under theſe diſorders, for having introduced the practice.

VIII. *Obſervations of the Tranſit of Mercury over the Diſk of the Sun; to which is added, an Inveſtigation of the Cauſes which often prevent the proper Action of Mirrors.* By William Herſchel, LL. D.

In this tranſit, Dr. H. obſerved, that the diſk of Mercury appeared perfectly ſharp on the luminous ſolar clouds, and paſſed off the diſk of the ſun without the ſmalleſt diſtortion of the ſun's limb, or alteration in the figure of the planet. He alſo obſerves that he could not perceive in mercury the leaſt deviation from a ſpherical form. The obſervations in the ſecond part tend to eſtabliſh the following principle:

That, in order to ſee well with teleſcopes, it is required that the temperature of the atmoſphere and mirror ſhould be uniform, and the air fraught with moiſture.

IX. *An Account of ſome Experiments and Obſervations on the Conſtituent Parts of certain Aſtringent Vegetables, and on their Operation in Tanning.* By Humphry Davy, Eſq. Profeſſor of Chemiſtry in the Royal Inſtitution.

THE numerous difficulties attendant on the humid analyſis of organiſed matter are well known to chemiſts: the facility with which the principles are changed, and the combinations they form one with the other, preſent barriers, hitherto inſuperable, to an exact analyſis. In attempting to elucidate the art of tanning, Mr. D. was led to inquiries concerning the analyſis of thoſe vegetable ſubſtances which contain tannin.

It appears that, as the ſubſtances found in aſtringent ſolutions are moſt generally tannin, extractive matter, and gallic acid, the beſt method of aſcertaining the quantity of tannin is by precipitating it with gelatine. Independently, however, of the different quantities of gelatine which the tanning principle of different vegetables require, ſeveral other circumſtances demand attention; hence Mr. D. found it neceſſary to operate conſtantly at a temperature of from 60° to 70° Fahr. and to employ a ſolution of 120 grains of iſinglaſs in 20 ounces of water. If the gelatine be added in exceſs a re-diſſolution of the precipitate takes place. By evaporating the reſidual liquor ſlowly, to a thick conſiſtence, extractive matter, rendered inſoluble, is ſeparated. Alcohol will now take up any gallic acid, or ſoluble extractive matter, and water will ſeparate any mucilage from the inſoluble extractive matter. The gallic acid and extractive matter cannot be perfectly ſeparated from each other by any known proceſs. Muriate of alumine, however, precipitates much of the extractive matter from ſolutions, without acting materially on gallic acid; and, after this precipitation, the quantity of gallic acid may be eſtimated, by the colour it gives with oxygenated ſulphate of iron, if not added to exceſs. The ſaline matters contained in the infuſions, could only be ſeparated by incineration, they were uſually carbonate of lime, and carbonate of pot-aſh.

The ſecond ſection contains experiments on the infuſion of galls; and the third, experiments and obſervations on catechu, or *terra Japonica*. This latter ſubſtance contains a peculiar extractive matter, which remains undiſſolved, until the catechu has been ſo repeatedly lixiviated that the ſolution ceaſes to precipitate gelatine.

"The pure extractive matter is pale, with a faint tinge of red brown. It has no perceptible ſmell; its taſte is ſlightly aſtringent; but it leaves in the mouth, for ſome time, a ſenſation of ſweetneſs, ſtronger than that given by the catechu itſelf. Its ſolution in water is at firſt yellow brown; but it gains a tint of red by expoſure to the air. Its ſolution in alcohol does not materially change colour in the atmoſphere; and it is of an uniform dull brown. The extractive matter, whether ſolid or in ſolution, was not found to produce any change of colour upon vegetable blues. It became of a brighter colour by the action of the alkalies; but it was not precipitated from its ſolution in water by theſe bodies, nor by the alkaline earths. The aqueous ſolution of it, when mixed with ſolutions of nitrate of alumine and of muriate of tin, became ſlightly turbid. To nitrate of lead it gave a denſe light brown precipitate. It was not perceptibly acted upon by ſolution of gelatine; but when ſolution of ſulphate of alumine was added to the mixture of the two fluids, a conſiderable

quantity of ſolid matter of a light brown colour, was immediately depoſited. To the ſolution of oxygenated ſulphate of iron it communicated a fine graſs-green tint; and a green precipitate was depoſited, which became black by expoſure to air. It was not precipitated by the mineral acids. Linen, by being boiled in the ſtrongeſt ſolution of the extractive matter, acquired a light red-brown tint. The liquor became almoſt colourleſs; and, after this, produced very little change in the ſolution of oxygenated ſulphate of iron. Raw ſkin, prepared for tanning, by being immerſed in the ſtrong ſolution, ſoon acquired the ſame kind of tint as the linen. It united itſelf to a part of the extractive matter; but it was not by it rendered inſoluble in water."

The fourth ſection contains experiments and obſervations on the aſtringent infuſions of barks, and other vegetable productions; and in the fifth, there are ſome general obſervations on the ſubject; from which it appears, that the ſpecific agencies of tannin, in all the different aſtringent infuſions are the ſame, although the large proportion of gallic acid in galls, the preſence of ſulphate of lime in ſumach, and the peculiar union of tannin with extractive matter in catechu, with the abſence of gallic acid, or earthy ſalts, occaſion ſome peculiar appearances in each of theſe bodies. The obſervations of Mr. D. reſpecting the affinities of tannin are highly deſerving attention. Reſpecting the improvement of the art of tanning, he obſerves, that,

"Though the proceſſes of the art may in ſome caſes be protracted for an unneceſſary length of time, yet, in general, they appear to have arrived, in conſequence of repeated practical experiments, at a degree of perfection which cannot be very far extended by means of any elucidations of theory that have as yet been made known."

X. *Appendix to Mr. William Henry's Paper* (Art. III.) *on the Quantity of Gaſes abſorbed by Water, at different Temperatures, and under different Preſſures.*

IN this paper Mr. H. adopts the opinion of Mr. Dalton, that the abſorption of gaſes by water is purely mechanical, and exactly proportional to the denſity of the gas, conſidered abſtractedly from any other gas with which it may be mixed; ſo that if the reſiduum contain $\frac{1}{2}$, $\frac{1}{10}$, or any other proportion of foreign gas, the quantity abſorbed will be, in the ſame proportion, ſhort of the maximum.

Mr. H. found that, at the temperature of 60° Fahr. 100 meaſures of water will actually abſorb, of ſulphureted hydrogen, 105, or 108 meaſures; of nitrous oxide, 77,6; of nitrous gas, 5; of oxygen, 3,55; of phoſphureted hydrogen, 2,14; of gaſeous oxide of carbone, 2,01; of carbureted hydrogen, 1,40; of azote, 1,47; of hydrogen, 1,53.

XI. *Account of ſome Experiments on the Deſcent of the Sap in Trees.* By Thomas Andrew Knight, Eſq.

THIS very intereſting paper may be conſidered as a ſupplement to one publiſhed in the Philoſophical Tranſactions for 1801, on the *aſcent* of the ſap in trees; in which Mr. Knight, from ſeveral judicious experiments, was led to imagine,

That their ſap, having been abſorbed by the bark of the root, is carried up by the alburnum or white wood of the root, the trunk, and the branches; that it paſſes through what is there called the central veſſels, into the ſucculent part of the annual ſhoot, the leaf-ſtalk, and the leaf; and that it returns to the bark, through the returning veſſels of the leaf-ſtalk.

The principal object of this paper is, to point out the cauſes of the deſcent of the ſap through the bark, and the conſequent formation of wood. Theſe cauſes appear to be gravitation, motion communicated by winds or other agents, capillary attraction, and probably ſomething in the conformation of the veſſels themſelves, which renders them better calculated to carry fluids in one direction than in another.

Mr. K. in a note obſerves, that oak which has grown in crowded foreſts has been frequently miſtaken, in old buildings, for Spaniſh cheſnut; but that the internal organization of the two woods (of each of which a magnified view is given) is very different.

This paper deſerves a more copious analyſis; but being, as we have already ſaid, a ſort of ſupplement to a former paper of the ſame author, which we ſhall ſoon have occaſion to notice, we think it better to defer till then any further account of the ſubject, when we ſhall again advert to the preſent paper.

XII. *Enquiries concerning the Nature of a Metallic Subſtance lately ſold in London as a new Metal, under the Title of "Palladium."* By Richard Chenevix, Eſq.

THE ſubject of this paper is ſo very extraordinary, that we ſhall not only extract what is moſt worthy of notice, but ſhall alſo give a brief recital of ſome facts, which have taken place ſince its publication.

"On the 29th of April 1803, I learned," ſays Mr. C. "by a printed notice ſent to Mr. Knox, that a ſubſtance, which was announced as a new noble metal, was to be ſold at Mr. Forſter's, in Gerrard Street. The mode adopted to make known a diſcovery of much importance, without the name of any creditable perſon except the vendor, appeared to me unuſual in ſcience, and was not calculated to inſpire confidence. It was, therefore, with a

view

view to detect what I conceived to be an impoſition, that I procured a ſpecimen, and undertook ſome experiments to learn its properties and nature."

The properties aſcribed to this new metal, were ſtated by the proprietor, in his printed notice, to be as follows:

"1. It diſſolves in pure ſpirit of nitre, and makes a dark red ſolution. 2. Green vitriol throws it down in the ſtate of a regulus from this ſolution, as it always does gold from aqua regia. 3. If you evaporate the ſolution you get a red calx, that diſſolves in ſpirit of ſalt or other acids. 4. It is thrown down by quickſilver, and by all the metals but gold, platina, or ſilver. 5. Its ſpecific gravity, by hammering, was only 11.3; but by flatting, as much as 11.8. 6. In a common fire the face of it tarniſhes a little, and turns blue, but comes bright again, like other noble metals, on being ſtronger heated. 7. The greateſt heat of a blackſmith's fire would hardly melt it; 8. but if you touch it, while hot, with a ſmall bit of ſulphur, it runs as eaſily as zinc."

Mr. C., who purchaſed the whole quantity left in Mr. Forſter's hands for ſale, could not obtain any information as to its natural ſtate.

"The ſubſtance had been worked by art; it had been rolled out in flatting mills, and was offered for ſale in ſpecimens conſiſting of thin laminæ. The largeſt of them were about three inches in length, and half an inch in breadth, weighing, on the average, twenty-five grains, and were ſold for one guinea. The other laminæ were ſmaller, in proportion to the price. Subjected to the ſame treatment as platina, to procure a poliſhed ſurface, palladium aſſumed an appearance ſcarcely to be diſtinguiſhed from that metal. The laminæ were not very elaſtic, but were very flexible, and could be bent ſeveral times in oppoſite directions without breaking. The ſpecific gravity I found to differ not a little from that which is ſtated in the printed notice, and to vary conſiderably in different ſpecimens.—Some pieces of the ſubſtance were as low as 10,972, while others gave 11,482."

Mr. C. relates a number of experiments made by him on this ſubſtance; after which he obſerves,

"It does not appear that in ſtating any of its properties, except its ſpecific gravity, the printed notice has been guilty of any miſrepreſentation. From theſe experiments it would be difficult to ſay of what metal, or of what combination of metals, palladium conſiſts. We could not ſuppoſe gold or platina to be an ingredient in it, as it is in ſome meaſure acted upon by ſulphuric and muriatic acid, and is wholly ſoluble in nitric acid. Silver is excluded, by the effect of muriatic acid upon its ſolutions; as is lead, by that of the ſulphuric. Tin, antimony, biſmuth, or tellurium, would have left an inſoluble reſiduum with nitric acid. No traces could be found of any of the acidifiable metals; and iron was looked for with parti-

cular care, but in vain. In a word, the precipitation by the metals ſeems to exclude all thoſe of eaſier oxidability than mercury; and this we ſhould not ſuppoſe to be preſent, as copper is not in the leaſt whitened when uſed to precipitate palladium."

Notwithſtanding this concluſion, Mr. C. was at length convinced, that this ſubſtance was an alloy of platina and quick-ſilver. Analytical experiments were indeed unſucceſsfully employed to decompoſe it, as it reſiſted every attempt, even combuſtion in oxygen, and the action of the ſtrong galvanic batteries of the Royal Inſtitution. But ſynthetical experiments, founded upon prediſpoſing affinity and aſſimilation, were more ſucceſsful; although liable to frequent failures, none of them having been attended with uniform ſucceſs. Of theſe experiments we extract the moſt ſucceſsful.

"I diſſolved 100 grains of platina in nitro-muriatic acid, and then put in 200 grains of red oxide of mercury, made by nitric acid; but this not being ſufficient to ſaturate the exceſs of acid, I continued to add more, until it ceaſed to be diſſolved. On the other hand, I prepared ſome green ſulphate of iron, and poured it into a long-necked matraſs. I then poured the mixed ſolution of platina and mercury into the ſolution of green ſulphate of iron, and heated the whole upon a ſand bath. In leſs than half an hour a copious precipitate was formed, and the inſide of the matraſs was lined with a thin metallic coat. The liquor was paſſed through a filtre, which I had weighed; and the precipitate, after digeſtion with muriatic acid, was well waſhed and dried. The ſubſtance was in the form of a fine powder, and had a metallic luſtre. It was then put into a charcoal crucible, and fuſed into a button.—It (the button) was compoſed of about two parts of that metal (platina) and one of mercury. It was not to be diſtinguiſhed from palladium."

"I precipitated a mixed ſolution of platina and mercury by a current of ſulphureted hydrogen gas; and reduced the inſoluble powder. After many attempts, in which I obtained buttons of the ſpecific gravity of 14.3 and 14.5, I formed a piece weighing eleven grains, of the ſpecific gravity of 11.5. This laſt was palladium."

"I diſſolved a known quantity of platina in nitro-muriatic acid, precipitated (it) by ammonia, and (without ſeparating the precipitate) evaporated the liquor. The reſiduum was rubbed for a long time with a great quantity of mercury, and then expoſed to a violent heat. Many operations failed: in ſome I had a button of the ſpecific gravity of 13.2. In one attempt I ſucceeded completely: from thirty grains of platina, treated as above, I obtained a button weighing 43.5, of the ſpecific gravity of 11.736, which had all the properties of palladium."

Of the unſucceſsful experiments the following deſerves notice:

"I heated

"I heated ſome purified platina, in the form of a very fine powder, with ten times its weight of mercury, and rubbed them together for a long time. The reſult was, an amalgam of platina. This amalgam, expoſed to a violent heat, loſt all the mercury it had contained; and the original weight of the platina remained without increaſe."

Having related his attempts to form palladium, Mr. C. proceeds:

"In many inſtances, when I did not form palladium, I obtained a metallic button which was not platina; and, when I did ſo, it always weighed more than the original quantity of platina employed. The chief property which diſtinguiſhes the latter ſubſtance from platina, is its denſity. It is not unuſual to obtain it of a ſpecific gravity ſo low as 13; very frequently 15 or 17. In fact, the reſult of theſe operations is, an alloy which is a mean between platina in its pure ſtate, and what has been called palladium. It is, conſequently, ſubject to infinite variation. The firſt effects which mercury produces upon platina are, to render it more fuſible, and to diminiſh its ſpecific gravity. The next new property conferred upon it is, the power of uniting with ſulphur; and laſtly, it becomes ſoluble in nitric acid. It is not, however, till the ſpecific gravity is below 12, or 12.5, at moſt, that it has acquired this property; and all theſe effects follow the direct order of the increaſe of weight obſervable in the platina. It is not very difficult to combine a ſmall quantity of mercury with platina: but, to reſolve the problem completely, and to produce an alloy of theſe metals, which ſhall be of ſo low a ſpecific gravity as 11.3, and ſhall be ſoluble in nitric acid, is not ſo eaſily accompliſhed. From the repeated failures which I have experienced in theſe operations, I am much inclined to think that the author of palladium has ſome method of forming it, leſs ſubject to error than any I have mentioned."

The ſpecific gravity of the ſubſtance thus produced is not much more than half of what we ſhould expect from calculation, and is even inferior to that of either of its elements. This circumſtance, joined with that of the quickſilver being rendered capable of reſiſting the moſt violent heat, is the moſt extraordinary fact that chemiſtry has for ſome time preſented to us. It muſt, as Mr. C. juſtly remarks, ariſe from the operation of the moſt powerful affinities. Berthollet has ſhewn, that the earths poſſeſs affinity for each other; and Mr. C. treading in his ſteps, relates many experiments, to ſhew that very powerful affinities exiſt among the metals. He alſo ſtates ſome experiments upon platina itſelf; for all which we muſt refer the inquiſitive chemiſt to the original work.

Notwithſtanding theſe experiments, ſeveral philoſophers remained unconvinced of the compoſition of palladium; attributing

buting the appearances which had occurred to Mr. C. to ſome unforeſeen cauſes; as they were perfectly convinced of his accuracy in obſerving, and of his fidelity in relating what occurred to him. It was even rumoured that his experiments had been repeated by ſome without ſucceſs: at length, however, a report reached this country that Guyton (Morveau) had ſucceeded in the attempt, and had exhibited ſome palladium of his own making to the Inſtitute.

In this ſtate of things, the original proprietor of the palladium, who has hitherto remained concealed, being hurt at the expreſſions of Mr. C., who, in the preſent paper, ſtyles the affair, "a contemptible fraud directed againſt ſcience," addreſſed an anonymous letter to Mr. Nicholſon, to be inſerted in his Journal, denying any intention of fraud; and ſtating, that he had depoſited in Mr. Forſter's hands the ſum of twenty pounds, until Midſummer next, to be given to any chemiſt who ſhould, before that time, make twenty grains of palladium, in the preſence of three ſcientific perſons, to be appointed by Mr. Nicholſon himſelf. A notice of this challenge was alſo ſent to Mr. Tilloch, to be inſerted in the Philoſophical Magazine.

About the ſame time, it appeared, that the French chemiſts had occupied themſelves on the ſubject; and one of them, M. Deſcoſtils, diſcovered a new metal in crude platina, by diſſolving it in nitro-muriatic acid, and precipitating the ſolution by *ſucceſſive* additions of muriate of ammonia; the precipitates which are firſt thrown down are yellow, the latter ones redder. The red precipitates being reduced, and expoſed to a current of oxygen, the blue oxide of the newly diſcovered metal is volatilized, and the platina remains behind in a pure ſtate. It is ſuppoſed by the French chemiſts, that palladium is, in fact, a combination of this metal with mercury.

This intereſting diſcovery throws an entirely new light on the affair, and will probably lead to ſome elucidation of the facts in queſtion. It is unfortunate that Mr. C. is, at preſent, out of England; but we hope that ſome of his chemical friends in this country will, upon his account, think an inquiry into the matter not undeſerving their attention.

XIII. *An Account of the ſinking of the Dutch Frigate Ambuſcade, of Thirty-two Guns, near the Great Nore; with the Mode uſed in recovering her.* By Mr. Joſeph Whidby, Maſter-Attendant in Sheerneſs Dock-Yard.

THE ſingular mode adopted in weighing up this frigate merits attention. The veſſel being ſlung with two nineteen-inch cables, divided into eight parts;

"All

"All the eight ends were at low water hove down with great power, by a purchaſe laſhed diſtinctly on each of them. I then laid down two thirteen-inch cables, ſpliced together, with an anchor of twenty-four hundred weight, in a direction with the ſhip's keel. On the end of the cable next the frigate a block was laſhed, through which was rove a nine-inch hawſer, one end of which was made faſt to the ſhip; the other end was brought to a capſtan on board the Broederſcarp, and hove on it as much as it would bear."

This idea of removing the effect of coheſion was attended with the deſired effect; at high water the frigate was entirely out of the bed ſhe had formed. The next tide, the whole group drove together into the harbour; and in two tides more ſhe was lifted on ſhore without the ſmalleſt damage.

XIV. *Obſervations on a new Species of hard Carbonate of Lime; alſo on a new Species of Oxide of Iron.* By the Count de Bournon.

THIS excellent mineralogiſt and cryſtallographer here deſcribes two hitherto unnoticed foſſils. The firſt, although ſimilar in its chemical compoſition to common carbonate of lime, is eaſily diſtinguiſhed from it by its ſpecific gravity 2,912.; its hardneſs, as it ſcratches with eaſe the fluate of lime; and its luſtre, which is ſuperior to that of the common ſpecies. After much difficulty M. de B. ſucceeded in procuring from it a rhomboidal tetrahedral priſm, the angles of which meaſured 128° and 52°, but could not obtain ſmooth and even fractures of the terminal planes. It does not ſeem to be very ſcarce. The *flos ferri* generally belongs to this kind of carbonate of lime, which has conſiderable analogy to the arragonite. It is, however, harder than the latter; without colour; and produces, on a heated iron, only a white phoſphoreſcent light, ſcarcely diſcernible; the angles of the primitive cryſtal are alſo different.

The oxide of iron, here deſcribed, is intermediate between the ſlightly attractable oxide of iron, or peculiar iron ore, and that ſpecies which no longer cryſtallizes except in a very indeterminate form. It is gray, and has a ſpecular appearance; it is not at all acted on by the magnet. Its form is a perfect cube; the place of the edges or ſolid angles is however ſometimes ſupplied by ſmall planes.

"Its fracture is conchoidal: it has a ſmooth grain, with a ſmall degree of luſtre; and although it is impoſſible to make a regular fracture in any particular direction, yet the fracture ſhows that the cryſtalline laminæ, or collection of molecules, are ſituated on the ſurface of the cube. Its hardneſs is rather inferior to that of the

ſlightly

ſlightly attractable oxide of iron. Its ſpecific gravity is very low; I found it to be only 3961. Its powder is more red than that of the ſlightly attractable oxide of iron, but has not the yellow caſt obſerved in the powder of the hæmatite."

XV. *Account of the Changes that have happened, during the laſt Twenty-five Years, in the relative Situation of Double Stars, with an Inveſtigation of the Cauſe to which they are owing.* By William Herſchel, LL.D.

Dr. H., paſſing over the conſideration of our ſolar ſyſtem, as well known, treats in this paper of binary Sidereal ſyſtems, or real double ſtars; and gives an account of a ſeries of obſervations on them, ſhewing that they are not merely double in appearance, but muſt be allowed to be real binary combinations of two ſtars. Thoſe he particularly conſiders are, *α Geminorum*; of which, the ſmall ſtar revolves round Caſtor in about 242 years and 2 months: *γ Leonis*, of which the ſmall ſtar revolves in about 1200 years: *ε Bootis*, of which the ſmall ſtar, it is probable, cannot take up leſs than 1681 years in its revolution: *ζ Herculis*, which exhibits the ſingular phenomenon of the occultation of one ſtar by another: *δ Serpentis*, the periodical time of a revolution of the ſmall ſtar is about 375 years: *γ Virginis*, of which it is ſuppoſed that the two ſtars "revolve round each other" in about 708 years.

XVI. *An Account of the Meaſurement of an Arc of the Meridian, extending from Dunnoſe, in the Iſle of Wight, Latitude* 50° 37′ 8″, *to Clifton, in Yorkſhire, Latitude* 53° 27′ 31″, *in courſe of the Operations carried on for the Trigonometrical Survey of England, in the Years* 1800, 1801, *and* 1802. By Major William Mudge, of the Royal Artillery.

IN works of this nature, the two principle requiſites are, the accuracy of the inſtruments, and the care and induſtry of the obſerver. The preſent paper ſhews that both theſe requiſites were united in this ſurvey. The zenith ſector made uſe of was begun by Mr. Ramſden, and after his death finiſhed by Mr. Berge: independent of the celebrity of the artiſts, the careful examination it underwent fully eſtabliſhed its accuracy. A long deſcription is given of it, with ſeveral plates explaining its various parts. The operations related ſhew the immenſe labour Major M. has undergone; of which the following are the reſults:

That the length of a degree on the meridian, in lat. 52° 2′ 20″, is 60820 fathoms, ſuppoſing the whole arc ſubtending an angle

angle of 2° 50′ 23″38 in the heavens, and a diſtance of 1036337 feet on the ſurface of the earth. At lat. 51° 35′ 18″ the length of a degree is 60864 fathoms; which is greater than the above by 44 fathoms; but if the earth be an ellipſoid, with the ratio of the axes as 229 to 230, this degree ſhould be 10 fathoms leſs. If therefore the meaſurement of the terreſtrial arc be correct, and the earth elliptical in thoſe latitudes, either the arcs affording the deductions are incorrect, or a material deflection of the plumb-line has taken place at ſome of the ſtations, from the effect of attraction.

The Major, upon a re-examination of his papers and calculations, is fully ſatisfied that he cannot, in the meaſurement of 107 miles nearly, have made an error equal to more than 100 feet, though, probably, the whole amount would not be half that quantity. He therefore infers that the plumb-line was drawn towards the ſouth from the action of matter, both at the northern extremity of the arc, and at the ſtation of Arbury Hill; nor does he think that the deviation of 8″ from the true vertical can be accounted for without ſuppoſing that the matter producing that deflection extends in a ſouthern direction beyond Arbury Hill. The general tenor of his obſervations ſeems to prove:

"That the plumb-line of the ſector has been drawn towards the South in all the ſtations; and that by attractive forces, which increaſe as we proceed northward."

In an Appendix to this paper is given the bearings of various ſtations and objects, in the counties of Eſſex, Kent, &c. from the parallels to the meridian of Greenwich; and their diſtance from that meridian: alſo the latitudes and longitudes of the ſame ſtations and objects, carried to the greateſt degree of accuracy, and referred to the ſame meridian.

Our readers who are intereſted in this ſubject, will find with pleaſure, that Major Mudge means to carry on this ſurvey. We rejoice that a work of ſo much importance is in hands, in every reſpect, ſo equal to the taſk; and we doubt not, that on all occaſions in which opportunity preſents itſelf, he will experience the ſame liberal aſſiſtance from other friends to ſcience, that he met with from his Grace the Duke of Marlborough, who not only opened to him his obſervatory, but readily allowed to him to make any uſe of the courſe of obſervations made at Blenheim.

At the end of the firſt part of this volume is given the uſual meteorological journal: at the end of the ſecond, the liſt of preſents.

Sir

Sir Godfrey Copley's medal for 1802 was adjudged to William Hyde Wollaston, M. D. for his various communications to the Society. Count Rumford's gold and silver medals were adjudged to the Count himself for his discoveries respecting heat and light.

Art. XXXIV. *An Essay on Irish Bulls. By Richard Lovell Edgworth and Maria Edgworth.* pp. 316. price 3*s.* 6*d.* Johnson, London. 1802.

THERE is in the title-page of a book a sort of literary physiognomy, which, if seriously contemplated, awakens a somewhat of predilection or of prejudice, and extorts from us some premature and often erroneous conclusions respecting its origin and object. From this superficial glance we are apt, with perhaps an arrogant presumption of discernment, to determine the order, to detect the character, and almost to ascertain the properties, of the volume before us. The *extraction* of a book is indisputably a circumstance of importance, and in some instances would, in defiance of the most unpromising title-page, prevail on us to seek its acquaintance. The "Essay on Irish Bulls" is derived from a *genus*, of which, such are the general characteristics, that had its first page presented an aspect rugged as the Abracadabra, we should still, with, we hope, no ungenerous superstition, have surrendered ourselves to the persuasion, that the unsightly scroll was a spell with which we might defy the paroxysm of spleen, or dissipate the artless vapours of ennui. We will however frankly acknowledge, that the figure of the Bull, prefixed to the first chapter, excited in us no pleasurable associations: the ferocious aspect of the animal, so perfectly correspondent with his motto, "Jam cornu petat," communicated to us a disagreeable sensation of alarm, almost approaching disgust. Though reviewers, we were however sensible that we might have to confront animals no less formidable; therefore, surmounting antipathy, we submitted to the guidance of this the first *polite* bull with which we ever formed acquaintance, and the only *classical* bull for which we are disposed to feel respect or admiration. We can assure our readers that we have no reason to repent the confidence, since this creature, with motions far gentler than that which once bore away the beautiful Europa, has conveyed us lightly through the regions of etymology, philosophy, criticism, and taste; has conducted us through the circuit of three hundred pages, during which we have alternately

nately ſmiled, laughed, and wept, without ſlumbering, dozing, or even yawning once: after ſuch an important enterprize ſo achieved, by means ſo extraordinary, we may claim ſome indulgence, though we ſhould be too full of new ideas to compreſs them into the regular form of analytical arrangement. We leave the authors to addreſs our readers:

"The received opinion, that there exiſts amongſt the natives of Ireland an innate and irreſiſtible propenſity to blunder, cannot however be one of thoſe notions which have been dilated by common conceit, becauſe we have argument and evidence ſufficient to eſtabliſh our belief: Engliſh readers may ſmile at this grave preparation to prove what *nobody* doubts: but theſe apparent truiſms are always ſuſpicious in the eyes of accurate philoſophers. In the firſt place it muſt be obſerved, that *nobody* is a word of very uncertain ſignification, varying according to time, place, and circumſtance; nobody in a *phyſical* and nobody in a faſhionable ſenſe, nobody in a moral and nobody in a political view, are obviouſly as different as poſſible; *nobody* at court may be ſomebody in the *country*; nobody in England may be ſomebody in Ireland: in ſhort, nobody, in argument, uſually implies nobody of *my* nation, acquaintance, party, or way of thinking: hence the extreme difficulty of aſcertaining what is meant by the phraſe. Unleſs we know the ſtyle of life, connections, birth, parentage, education, and underſtanding, of the perſon who makes ſuch an aſſertion, it is often impoſſible to perceive its full force or weakneſs: hence alſo the frequent neceſſity of proving what nobody doubts: therefore let us ſoberly proceed with the proof, that the Iriſh nation is prone to make thoſe blunders which are uſually called bulls."

Having entered on the *arena of inquiry*, our authors advance ſo far towards controverſy as to queſtion the *originality* of Iriſh bulls; and they certainly produce no inconſiderable body of evidence in ſupport of their aſſertion, that the moſt legitimate bulls extant of Hibernian extraction may be traced to a French, Engliſh, or Spaniſh origin; and that no Iriſh blunder can be cited which has not been paralleled in ſome other European country. In chapter the eighth we have an intereſting philoſophical diſquiſition on the critical point of diſcrimination which ſeparates the ſublime from the extravagant, and exquiſite pathos from hyperbolical abſurdity. Our authors quote this fine paſſage from Milton:

> "To live a life half-dead—a living death,
> And buried: but oh, yet more miſerable,
> Myſelf my ſepulchre, a living grave!"

"No perſon, if he heard this paſſage for the firſt time from the lips of an Iriſhman, would heſitate to call it a ſeries of bulls; yet theſe lines are part of the beautiful complaint of Samſon Agoniſtes on his blindneſs.—Such are the hyperboles ſanctioned by the genius,

or,

or, what with ſome judges may have more influence, the name of Milton. The bounds which ſeparate ſublimity from bombaſt, and abſurdity from wit, are as fugitive as the boundaries of taſte; only, thoſe who are accuſtomed to examine and approve literary goods, are ſenſible of the prodigious change that can be made in their apparent value by a ſlight change in the manufacture. The abſurdity of a man's ſwearing he was killed, or declaring that he is now dead in a ditch, is revolting to common ſenſe; yet the *living death* of Dapperwit, in "The Rape of the Lock," is not abſurd, but witty; and repreſenting men as dying many times before their death, is in Shakeſpeare ſublime:

"Cowards die many times before their death:
The brave can never taſte of death but once."

The moſt direct contradictions in words do not (in *Engliſh writers*) deſtroy the effect of irony, wit, pathos, or ſublimity.

"In the claſſic ode to adverſity, the poet exclaims,

"To each their ſufferings—all are men,
Condemn'd alike to groan,
The feeling for another's woes,
Th' unfeeling for their own."

Who but a half-witted dunce would aſk, how thoſe that are unfeeling can have ſufferings? When Milton in melodious verſe inquires,

"Who ſhall tempt with *wand'ring feet*
The dark, *unbottom'd*, infinite abyſs,
And through the *palpable obſcure* find out
His uncouth way?"

what *Zoilus* ſhall dare interrupt this flow of poetry, to object to the *palpable obſcure*, or to aſk how *feet* can wander upon that which has no bottom? It is eaſy, as Tully has long ago obſerved, to fix the brand of ridicule upon the *verbum ardens* of orators and poets—"the thoughts that breathe, and words that burn."

Having eſtabliſhed the affinity between certain figures of rhetoric and Iriſh bulls, the authors appear to us to have ſufficient authority for their next poſition, that, from the aptitude with which the Iriſh uſe figurative language ariſes their propenſity to make bulls. In the chapter on "Iriſh wit and eloquence," we are preſented with a variety of examples which favour, if they do not abſolutely confirm, their hypotheſis. From this entertaining chapter we ſelect the following anecdote, as affording a curious inſtance of addreſs in an old female mendicant.

"When General V. was quartered in a ſmall town in Ireland, he and his lady were regularly beſieged, whenever they got into their carriage, by an old beggar woman, who kept her poſt at the door, aſſailing them daily with freſh importunities and freſh tales of diſtreſs: at laſt the lady's charity and the general's patience were nearly

nearly exhauſted, but their petitioner's wit was ſtill in its priſtine vigour. One morning, at the accuſtomed hour, when the lady was getting into her carriage, the old woman began—"Agh! my lady, ſucceſs to your ladyſhip, and ſucceſs to your honor's honor, this morning of all the days in the year; for ſure, did'nt I dream laſt night that her ladyſhip gave me a pound of tà, and that your honor gave me a pound of tobacco!"

"But, my good woman," ſaid the general, "do you not know that dreams always go by the rule of contrary?"—"Do they, ſo plaſe your honor?" rejoined the old woman, "then it muſt be your honor that will give me the tà, and her ladyſhip that will give me the tobacco."

The general, being of Sterne's opinion, that a bon mot is always worth ſomething, even more than a pinch of ſnuff, gave the ingenious dreamer the value of her dream."

In the ſtage-coach colloquy between an Engliſhman, an Iriſhman, and a Scotchman, the authors combat, with ſerious argument, the prejudice which they had previouſly undermined by playful irony and humour; and we conceive that few readers will be unwilling to concede to the Hibernian chief the honor of retaining the field. The epiſodical matter in this volume is rich and various: the intereſting little Dominic, and the eloquent mendicant, are in a ſtyle completely à la Edgworth; nor will the humorous adventures of Phelim O'Mooney diſappoint the reader. We ſurveyed the liſt of illuſtrious Hibernian names with the feeling of exultation, in which we hope we are not peculiar. We rejoice that the æra is at length arrived in which local prejudice muſt ceaſe to act, and *unnational* jealouſies ceaſe to operate. A new and glorious field is opened for *emulation*, not *contention*; confederates, not rivals, we may look with confidence for the glory which the concentration of talents and of intereſts, the aſſimilations of genius and ſentiment, will reflect on every part of our great, extended, and united empire. To conclude in the words of our authors;

"We enter into no invidious compariſons—it is our ſincere wiſh to conciliate both countries; and if in this ſlight eſſay we ſhould ſucceed in diffuſing a more juſt and enlarged idea of the Iriſh than has been generally entertained, we hope the Engliſh will deem it not an unacceptable ſervice. Whatever might have been the policy of the Engliſh nation towards Ireland, whilſt ſhe was a ſeparate kingdom, ſince the union, it can no longer be her wiſh to depreciate the talents or ridicule the language of Hibernians. One of the Czars of Ruſſia uſed to take the cap and bells from his fool, and place it on the head of any of his ſubjects whom he wiſhed to diſgrace. The idea of extending ſuch a puniſhment to a whole nation was ingenious, and magnanimous, but England cannot now put it into execution towards Ireland. Would it not be a practical bull to place the cap and bells upon her own imperial head?"

ART. XXXV. *Letters of a Mameluke, or a Moral and Critical Picture of the Manners of Paris; from the French of Joſeph la Vallée of the Philotechnic Society.* 2 Vol. 12mo. pp. 576. price 9*s.* Murray. 1804.

WE have here a *melange* á la Francois, of obſervations critical, ſatirical, and philoſophical, on modern Paris, of which the chief, almoſt the ſole, originality lies in the idea of a Mameluke being made the organ by which the thoughts of Joſeph la Vallée are conveyed to the public. A fictitious correſpondence is no new vehicle of literary talent, and it muſt be confeſſed has in ſeveral inſtances been employed with equal ſkill and ſucceſs; but it requires more wit and genius than monſieur la Vallée appears to poſſeſs, to diveſt a work of this nature of that didactic ſtiffneſs and aridity, that monotony of manner, and barrenneſs of thought which naturally oppreſs the author, who has to announce, as diſcoveries, truths long familiar to his readers. The Mameluke of M. la Vallée, expreſſes much ſurpriſe at the extent of Paris, the tumult of its ſtreets, the ſtyle of its edifices, and the manners of its inhabitants. He ſoon informs his correſpondent, with a truly Pariſian vivacity, that the French are formed to project, rather than to execute, to hope, not to enjoy:

"The more I ſee of the French the more they aſtoniſh me. When you live with them you are forced to love them; but ſometimes you aſk yourſelf for what reaſon you love them; they are graceful, affable, and engaging; accoſt them, they careſs you; quit them, they forget you; ſo much the better, perhaps, for to be the favorite friend of a Frenchman you muſt every day make acquaintance with him; are they good, or bad, this is a problem—neither, perhaps—their friendſhip is a phoſphoric flaſh; their hatred an epigram—gay, playful, volatile, to an exceſs. They always do the contrary of what they ſay. They accommodate themſelves to every thing—and are never contented with any thing; laughter and lamentation are to them ſynonimous; as their chagrin is void of gravity, their conſolation is deſtitute of eloquence: they expend their ſorrows like their riches, without thinking of to-morrow.

"In a Frenchman two men are always to be found—the man ſpeaking and the man acting—and theſe two men never conſult each other—the ſpokeſman often betrays ſenſibility—the actor very ſeldom—the ſpokeſman will ſpend ſix months in compoſing a treatiſe on beneficence, and the actor will every day meet an unfortunate man without looking at him—the ſpokeſman and actor are however the ſame being—the ſenſibility of many of the French, has a logic of a moſt particular ſpecies. They ſeem as if they ſaid, I am affected, let others adminiſter relief."

In

In the next letter, the Mameluke affirms that the French nation has, during fifteen hundred years, maintained its pre-eminence in great men of every deſcription; he ſtill admits the frivolity of the French character, as an enigma of which he has happily diſcovered the ſolution: with a diſcernment worthy of having elucidated the hieroglyphics of the Sphinx, he aſſures his confidential Giafar, that the myſtery is unravelled in two words; the ſubjugation of the Gauls by the Francs, and the dominion of the Francs over the Gauls. This ſimple principle once eſtabliſhed, the Mameluke has no difficulty in developing the moral and phyſical cauſes of the French revolution: "the Francs are always rough, always untamed, always licentious—the Gauls always frivolous, always inconſtant, always ſuperſtitious, and both always terrible in war—there lies the whole myſtery:"—having adjuſted this point entirely to his own ſatisfaction, the Mameluke begins with complacency to ſpeak of the Gallic virtues, and aſſumes that the French are not wicked, only malicious: he gives a ſketch of the education and domeſtic habits of the French, in which there is much of well-merited cenſure; he expoſes the ſuperficial culture of the mind and heart, by which youth is ſacrificed to parental vanity, and anathematiſes the hollow reverberation of affected ſentiment, by which the feelings of nature are ſubjected to the caprice of faſhion. The Mameluke is no enemy to the preſent order of things; he tolerates the prieſthood, and exonerates it of all views and intereſts inimical to the exiſting conſtitution. On the ſubject of public amuſements, he ſtands forth the avowed champion of the old dramatic laws and limitations ſo long upheld by the tenacious power of *proſcription*. But the French dramatiſts have long been proud even of their chains; and the Mameluke, though unacquainted with the theatres of other countries, gravely decides that the dramatic art is underſtood only at Paris: we are aſſured that thoſe monſtrous combinations of the ſacred and profane, called *myſteries*, are ſtill repreſented in ſome remote parts of Brittany and Flanders; even the barbariſm of the *myſteries*, however, appears to have been leſs offenſive to the Mameluke than the inconſiſtencies of the *drame*, which he deſcribes as a ſeries of romantic adventures, equally dull and prepoſterous. From the amuſements the Mameluke again reverts to the politics of France, and again dwells with exultation on his hypotheſis of the Francs and Gauls, to whoſe latent enmities he aſcribes all the convulſions of the country, not excepting the late terrific revolution. Theſe two heterogeneous bodies, are, however, if *we may believe* him, at length likely to incorporate: they are now, happily neutralized. The

revolution has converted into one national maſs, the two diſtinct ſubſtances which had withſtood the operations of time during fifteen ages. After theſe *fanciful* deductions, who will deny the creative power of imagination to the *Mameluke*. In the ſecond volume, we meet with ſome reflections on duelling more conſonant to the gravity and wiſdom of an oriental ſage: the following extracts will, we apprehend, receive the approbation of our female readers.

"It will neither be declamations, nor books, nor laws, which will ſucceed in curing the French of the rage for duelling—what then will ſucceed? thou would'ſt not believe it Giafar, it will be the women, as ſoon as they are firmly bent on it: they are powerful legiſlators; at no time in France has the legiſlator known of what utility their aſſiſtance might be—they muſt firſt create *politeneſs*: a woman ſurrounded by unpolite men is a roſe in the midſt of thiſtles—not that politeneſs of chivalry, the offspring of ſervitude and tireſomeneſs, not that politeneſs of the age of Lewis XIV. always more bordering on etiquette than ſentiment—not that politeneſs of the time of Lewis XV. which was no more than the language of the Graces ſpoken by libertiniſm—but that happy mixture of attention and deference, of civilities and delicacy, of reſpect, eaſe, and baſhfulneſs, a ſpecies of politeneſs unfortunately ſo foreign to the youth of the preſent day—ſo well calculated, however, if they underſtood their intereſts, to add a charm to their natural amiableneſs—a politeneſs without which a man aſpires in vain to elegance, the ſole ornament, as well as the ſole excuſe for the abſurdities of faſhion. . . . . Let the women, as the juſt appreciators of bravery, reſerve their ſmiles for the heroes of their country's battles, and let them try indifference for the heroes of *duelling*."

The remainder of the volume contains ſome humorous anecdotes, in particular the blunder of the provincial Madame Bertrand; but we muſt warn the reader that the contents of this book correſpond little with its title of a *picture—moral* and *critical*, of Paris; *a picture!* it preſents not a profile, or even a *ſhade*, it is a ſtiff piece of Egyptian ſculpture, of which the figures are rather to be imagined than perceived. In juſtice to the Mameluke we muſt own, that his opinions and reflections have reached us in the uncouth ſordid garb of a courſe *penurious* verbal tranſlation.

ART. XXXVI. *Thaddeus of Warſaw. A Novel. By Miſs Porter.* 4 Vols. price 16*s.* Longman and Rees. 1803.

A NOVEL is a ſpecies of compoſition commonly deſtined to be devoured with avidity, patronized with enthuſiaſm, praiſed beyond meaſure, abuſed without mercy, and, finally, when its brief ſeaſon of celebrity is paſſed, condemned to moulder in duſt, unnoticed and forgotten. It is not foreign to our province to inquire why the reputation of theſe elegant favorites of a modern library is as fugitive as their reign is tranſient: why, what every body ſeeks, is by all degraded; and what is *liked* by all, is by none approved. By the adventurous pen that firſt traced the novel, *a terra incognita* was opened to the exploring eye of imagination, and a new world, boundleſs in extent, inexhauſtible in reſources, ſubjected to the imperial ſway of fiction. Theſe regions of enchantment had attractions for the humble wanderer of fancy, and the ſublime potentate of genius. In this delicious ſoil the Muſes diſdained not to accept a retreat, and found in their voluntary exile a ſolace for neglect, and a repoſe from toil. The poetical ſpirit was here ſo attempered by the Graces as to become ſentiment; and the dignified wand of hiſtory converted into the ſimpler pallet, produced on the ampler canvass of human nature, new combinations of character, with all the correſpondent drapery of "manners living as they riſe." Even the ſevere moraliſt, whoſe object was not to *amuſe*, but to improve mankind, embodied his ethics in the novel, and, aided by the illuſions of fancy, inveſted abſtract ideas with the corporeal forms of beauty, and gave to virtue ſuch lovelineſs of expreſſion as *Plato* might have been proud to worſhip. Such are the capabilities of the *novel*, which has been long obnoxious to obloquy and contempt, from the ill-founded opinion, that it is the *leaſt* difficult of literary achievements. To the poetaſter, the rhapſodiſt, and the whole tribe of literary adventurers, a common reſource is the *novel*; and by the tranſfer of incidents from a *Beville* to a *Neville*, and an *Emma* to an *Emily*, a ſufficient quantity of this paper currency is created to keep up the credit of the circulating libraries, and to ſupport the confidence of their readers. From this conſtant influx of literary *traſh*, a depravity of taſte is produced, which renders at leaſt one half of the public incapable of diſcriminating the few works of merit occaſionally mingled in the maſs of circulation. It is therefore the indiſpenſable duty of the reviewer to give his candid and cordial recommendation to every novel entitled to diſtinction and celebrity. And we have no heſitation in reporting well of that

before us. It is one of the few which, once opened, could not paſs *unread*. The attention is arreſted by the firſt page, and never ſuffered to diverge till the final denouement. Thaddeus of Warſaw is an illuſtrious Polander, a deſcendant of the houſe of Sobieſki, and grandſon of Conſtantine, the Palatine of Maſovia. The mother of Thaddeus, Thereſe Sobieſki, had in early youth attended her father to Florence, and there formed a clandeſtine marriage with an Engliſhman of the name of Sackville, by whom ſhe was ſuddenly and myſteriouſly deſerted. Overwhelmed with ſorrow and remorſe, ſhe reveals her union to the Count, receives his pardon, and returns with him to the paternal palace of Villanow, near Warſaw, avowedly the widowed mother of Thaddeus. The young hero is introduced to us in 1792, on the eve of his departure with his grandfather for the Poliſh camp. The ſoul of Thaddeus bears the ſtamp of virtue, and the principles which he had imbibed from the Palatine are developed in a ſeries of actions, munificent, generous, and humane. In the courſe of the campaign, which, without entering on military details, the authoreſs has made ſubordinate to the intereſt of her narration, Thaddeus ſaves the life of a young Engliſhman, who, ſtimulated by the zeal of a vain tutor, and his own impetuoſity, had ſerved in the Ruſſian army; but who, during his reſidence with Thaddeus, not as a priſoner, but a friend, becomes enthuſiaſtically devoted to the family of Sobieſki, and the cauſe of Poland. Pembroke Somerſet, for ſo is he called, is ſoon ſummoned by his tutor to Dantzic, on his return to England, and Thaddeus reſumes the field. The eventful æra of 1793 ſucceeds, when, "compreſſed to one-fourth of her dimenſions, within the lines of demarcation drawn by her enemies, Poland was ſtripped of her rank in Europe, the lands of her nobles given to ſtrangers, and her citizens left to ſtarve for want of bread." Another year elapſes, during which the expiring liberty of Poland is ſuſtained by the heroiſm and valour of Koſciuſko and the two Sobieſki's. On the tenth of October is fought the deſperate conflict of Ferſen, when the Poles ſuſtain a total defeat, and the venerable Palatine receives a mortal wound. With his laſt breath he reminds his grandſon of his illuſtrious birth:

"And ever remember," ſaid the Palatine, raiſing his head, which had dropt on the boſom of his grandſon, "that you are a Sobieſki: it is my dying command that you never take any other name." "I promiſe!" Thaddeus could ſay no more, for the countenance of his grandfather became altered, his eyes cloſed. Thaddeus caught him to his breaſt, no heart beat againſt his: all was ſtill and cold: the body dropped from his arms, and he ſunk ſenſeleſs by its ſide! When ſenſation returned to him he looked up: the ſky was ſhrouded

ed in clouds, which a driving wind was blowing from the orb of the moon, as a few of her white rays, here and there, gleamed on the weapons of the ſlaughtered ſoldiers. The ſcattered ſenſes of Thaddeus ſlowly re-collected themſelves: he was now lying, the only creature, amidſt thouſands of the dead, who the preceding night had been, like himſelf, alive to all the conſciouſneſs of exiſtence: his right hand reſted on the chilled face of his grandfather; it was wet with dew: he ſhuddered; and taking his own cloak from his ſhoulders, laid it over the body: he could have ſaid as he did it, "So, my father, I would have ſheltered thy life with the ſacrifice of my own;" but the words choaked in his throat, and he ſat watching by the corſe till the day dawned, and the Poles returned to bury their ſlain."

Scarcely has Thaddeus conſecrated the remains of the Palatine with tears than the Ruſſians, ſtill advancing in the career of victory, ſurround Warſaw, and the deſtroying angel devotes its fated walls to horror and deſtruction. In this moment of anguiſh Thaddeus ſeeks his mother, who predicts that ſhe, at leaſt, ſhall not ſurvive her country's ruin:

"Look up, my dear boy! and attend to me. Should Poland become the property of other nations, I conjure you, if you ſurvive its fall, to leave it. When reduced to ſlavery, it will be no longer an aſylum for a man of honour. I beſeech you, ſhould this happen, go that very hour to England: that is a free country, and I have been told the people are kind to the unfortunate. Thaddeus, why do you delay to anſwer me? theſe are your mother's dying prayers." "I will obey you." "Then," continued ſhe, taking from her boſom a picture, "let me tie this round your neck: it is the portrait of your father. Prize this gift, my child: it is likely to be all that you will now inherit either from me or that father. Try to forget his injuſtice, my dear ſon! and in memory of me, never part with it. O Thaddeus! ſince the moment in which I firſt received it till this inſtant, it has never been from my heart."

By this time the ramparts of Villanow are ſtormed; the palace is filled with cries and groans; and Thaddeus, vainly looking for an aſylum for his mother, receives her laſt ſigh in his arms. He is rouſed from grief by the entrance of the brave veteran Butzou, and by his remonſtrances urged, by timely flight, to ſecure his own ſafety: he reaches Warſaw, beholds the lofty turrets of Villanow involved in flames; and with a ſmile of agony exclaims, "See what a funeral pile Heaven has given to the manes of my mother!" The pathetic farewel which Thaddeus takes of his country is too beautiful to be analyſed: we muſt indulge our readers with the whole paſſage:

"He aroſe by day-break, and having gathered together all his little wealth, which conſiſted merely of the Huſſar uniform that he

wore, a few rings and pieces of gold, which he concealed with his linen in the portmanteau that was buckled on his horſe, preciſely two hours before the triumphal car of General Suwarrow entered Warſaw, Sobieſki left it, bedewing its ſtones, as he rode over the ſtreets, with his tears. They were the firſt that he had ſhed during the long ſeries of his misfortunes, and they now flowed ſo faſt from his eyes that he could ſcarcely diſcern his way out of the city. At the great gate his horſe ſtopped: 'Poor Saladin,' ſaid Thaddeus, ſtroking his neck, 'are you ſo ſorry at leaving Warſaw, that, like your unhappy maſter, you linger to take a laſt look?' His tears redoubled, and the warder, as he opened the gate and cloſed it after him, implored permiſſion to kiſs the hand of the noble Count Sobieſki, before he turned his back on Poland, never to return. Thaddeus looked kindly round, and ſhaking hands with the honeſt man, after ſaying a few friendly words to him, rode on, with a loitering ſtep, till he reached that part of the river which divides Maſovia from the Pruſſian dominions. Here he flung himſelf from his horſe, and ſtanding for a moment on the hill that riſes near the bridge, retraced, with almoſt blinded eyes, the long and deſolated lands through which he had paſſed: then involuntarily dropping on his knees, he plucked a tuft of graſs, and preſſing it to his lips, exclaimed, 'Farewel, Poland! farewel all my hopes of happineſs!' Almoſt ſtifled by his regrets, he put this poor relic of his country into his boſom, and remounting his horſe, croſſed the bridge."

On his arrival at Dantzick Sobieſki takes his paſſage for England, when perceiving how inadequte his finances were to the maintenance of his horſe, he reſolves to conſign him to the protection of a Britiſh merchant long reſident at Dantzick, with a ſolemn charge to ſhelter him from injurious uſage. The ſeparation of Sobieſki from his faithful Saladin is one of the moſt affecting paſſages in his eventful hiſtory.

In England, Sobieſki conceals his rank and misfortunes under the obſcure name of Conſtantine, becomes the inmate of an indigent widow, and employs his talents for drawing to procure the means of ſubſiſtence. In one of his melancholy perambulations he recognizes, in a wretched mendicant, his venerable friend and preſerver Butzou, who had been reduced to the hard neceſſity of begging alms in a foreign country. With the unfortunate veteran Thaddeus reſolves to ſhare his laſt mite; and happening to catch a glimpſe of his old but forgetful friend, Pembroke Somerſet, he no longer ſcruples to remind him of the endearing intimacy which, in happier days, had ſubſiſted between them. With this view he addreſſes two letters to Somerſet, which are returned in a blank envelope to the ill-fated Sobieſki. Indignant at this complicated inſolence and ingratitude, Thaddeus ſolemnly renounces Pembroke, determined to endure any evil rather than again ſubject himſelf

himſelf to the cruel pang of unmerited diſappointment. An incident, honourable to his courage and humanity, procures him the acquaintance, and eventually the friendſhip, of Lady Tinemouth. From this æra the fable meanders too much to permit us to purſue the hero in a direct courſe: a variety of incidents occur, all calculated to augment the reſpect and attachment already due to Sobieſki. New characters are introduced; and one of the moſt intereſting perſonages of the drama makes her *debut* by the name of Mary. As this heroine bears little reſemblance to the modern dames of novels, we beg leave to preſent to our *lady-readers* the following ſketch, with the conviction that an original ſo attractive cannot fail of producing many copies:

"Notwithſtanding this freedom from the chains with which her formidable adviſers would have ſhackled her, Miſs Beaufort poſſeſſed too much judgment and delicacy to flaſh her liberty in their eyes. Enjoying her independence with meekneſs, ſhe held it more ſecure. Mary was no declaimer; not even in defence of oppreſſed goodneſs, or injured genius. Aware that direct oppoſition often incenſes malice, ſhe directed the ſhaft from its aim, if it were in her power; and when the attempt failed, ſtrove, by reſpect or compaſſion, to heal what ſhe could not preſerve. Thus whatever ſhe ſaid or did bore the ſtamp of her ſoul, whoſe leading attribute was *modeſty*. By having learnt much, and thought more, ſhe proved, in her conduct, that reflection is the alchemy which turns knowledge into wiſdom."

The affected penchant of Euphemia is well contraſted with the ill-controlled paſſion of Lady Sara: whilſt the dignified tenderneſs of Mary preſents

"Reſerve with frankneſs, truth with art allied;
"Courage with ſoftneſs; modeſty with pride."

But ſacred be the ſecrets of love! and ſacrilegious is *that* pen which preſumes to expoſe its elegant myſteries. Tho' Reviewers are a deſcription of literary goſſips to whom cuſtom has ſometimes permitted the impertinence of anticipating the reader's curioſity, we have too much reſpect for his independence, and too ſincere a regard for his pleaſures, to claim a privilege which might interfere with the intereſts of our unfortunate *foreigner*, or impugn the rights of our amiable countrywoman. Over the fates of Thaddeus, then, we drop the curtain of ſuſpenſe, not without obſerving that Miſs Porter has given us, in Thaddeus Sobieſki, not merely a model of magnanimity, but a true hero—a man never above the feelings of humanity—a noble of nature, formed to enjoy and to diſpenſe felicity, fitted to endure and to ſurmount adverſity.

After the extracts we have given, a recommendation of the work would be ſuperfluous: enough has been diſcloſed to excite

cite an intereſt in its favour—enough concealed to leave the reader the pleaſures of diſcovery. Thaddeus is a work of genius. It is not invariably correct, nor univerſally excellent: ſome little inaccuracies and redundancies are diſcernible, which the mere manneriſt in literature is not liable to commit, and at which the hypercritical inquiſitor of literature will not fail to declaim: but theſe we predict, with confidence, will be by few perceived—by fewer ſtill regarded. Thaddeus has nothing to fear at the candid bar of taſte: he has to receive the precious meed of ſympathy from every reader of unſophiſticated ſentiment and genuine feeling.

BOOKS PUBLISHED IN THE MONTH OF JANUARY 1804; *with brief Notices of thoſe which appear to be entitled thereto, and that are not reſerved for more ample examination.*

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Memoirs of the moſt eminent Britiſh Military Characters. 18mo. 7s.

This little volume is formed after the plan of the compendious Geographical and Biographical Dictionaries: it contains,

in

in a small compass, much information, collected from works already well known, of military men. The lives are alphabetically arranged; but nearly three-fourths of the volume are devoted to those heroes whose names come under the three first letters of the alphabet. The glossary at the end is a good thought, and neatly executed.

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